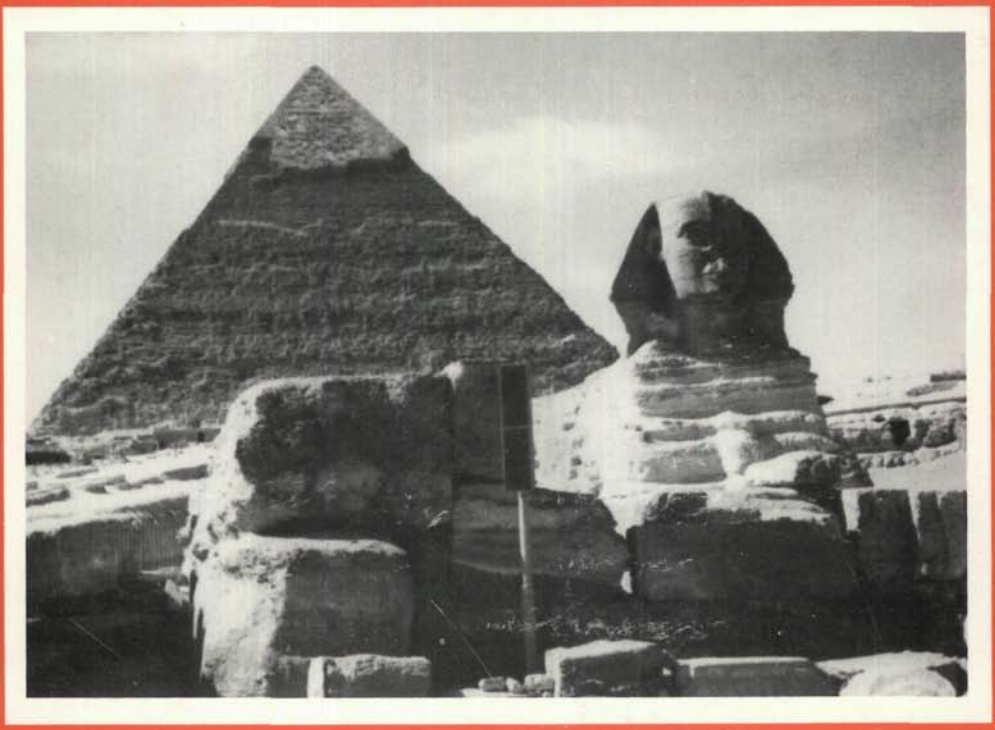
THE MANKIND QUARTERLY



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ESSAYS ON GERMANIC RELIGION

EDGAR C. POLOMÉ
University of Texas, Austin

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SOME COMMENTS ON *Vǫluspá*, STANZAS 17-18
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GERMANIC RELIGION: AN INTRODUCTION
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Cover Picture: Pyramid and Sphinx at Giza.
(See article: *Psychological Concepts Under Changing Social Conditions in Ancient Egypt.*)

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ÚATH MAC IMOMAIN (*FLED BRICREND*), ÓÞINN, AND WHY THE GREEN KNIGHT IS GREEN

William Sayers
Council of Ontario Universities

Efforts to match Celtic divinities or personages of legendary history with gods of other early cultures in direct or indirect receipt of the Indo-European inheritance has a long and distinguished history, but no comparable record of success. When we attempt comparative identifications, an *interpretatio indoeuropaea*, of the Irish "gods" Lug or the Dagda 'The Good God' as they appear in euhemerized form in a text such as *Cath Maige Tuired* (*The Second Battle of Mag Tuired*), our correspondences stand up to detailed scrutiny no better than does Caesar's *interpretatio romana* of Gaulish deities. Some of the attendant difficulties are the well documented polyfunctionality of these figures (whether this term is given a Dumézilian charge or not); others arise from their apparent (and possibly connected?) strong local affinities. This problem is not exclusive to the Celtic evidence, as illustrated by what we can recover of the relative intensity of worship of Óðinn and Þórr, respectively, across the wide geographic range of Norse activity in the early Middle Ages. Circumstances such as the association of the former with the craft of poetry, and thus with those in partial control of the oral and written record pose additional problems.

Such parallels as we might seek to draw, even if only for heuristic purposes, can be of a number of kinds. We may focus on strict etymological kinship, as in Norse *Týr*, and *Zeus* and *Jupiter*, and must then move on to consider such questions as the apparent functional attrition of the first-named. Still within the linguistic sphere, it seems justified to make pairings such as Gaulish *Taranis* (cf. OIr. *torann* 'thunder') and Norse *Þórr* (< Gmc. **thunaraz* 'thunderer') or, with emphasis on a different aspect of the celestial phenomenon, Lith. *Perkūnas* (< I-E. **perk-* 'strike'). Similar sets of matched deities could be drawn up on the basis of functional criteria. For example, the Dagda of *Cath Maige Tuired*, if we consider his various adventures as king, warrior, fort-builder, glutton and paramour, is not too dissimilar from Þórr seen from the dual vantage points of martial and physical strength, and the fertility of man, stock

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and land that his hammer promoted.

And just as the tone of some accounts of this Norse deity's activities is the ribald, humorous one seen in the Irish epic tale, so comparable narrative detail, incidents and episodes can be found in apparently cognate traditions. John Carey, for example, has written of Irish parallels to the myth of Óðinn's eye. But here two cautionary notes must be sounded: the tone of the tale is set by the teller and need not be an integral component of the tradition, and 'motifs', to call them by a simple generic, are highly mobile. They may lose their mythic baggage and message in transit, and may or may not be recharged on arrival in another cultural context.

These methodological considerations encourage the search for a nexus of correspondences between divine figures from different cultures, where points of comparison can be drawn from several of the categories reviewed above: etymology and/or semantic kinship, attributes and functions, 'biography' in the sense of closely associated narrative matter, and, lastly and evaluated with due caution, tonality of treatment or, to reverse the perspective, the affective stance taken by tradition bearers and exponents in approaching the supernatural figure: awe, familiarity, scorn. Furthermore, each figure and its medium of preservation-transmission will occupy its own position on such spectra as paganism → Christianity, orality → literacy.

Fled Bricrend (*The Feast of Bricriu*) is an epic tale, or more properly an assemblage of epic episodes, from early Ireland's Ulster cycle of texts. Familiar figures are King Conchobar, the trio of pre-eminent warriors Lóegaire Búadach ('the Victorious'), Conall Cernach, and Cú Chulainn, their wives, the trouble maker Bricriu, and the peace-maker, the eloquent Sencha. The ostensible subject of the story is the contention fostered by Bricriu over the right to the *curadmír*, the champion's portion of meat and delicacies as served in the king's banquet hall. The subjacent and interlocking themes are breach of contract (in mutual beheading contests) and refusal to accept an external, non-partisan judgment as to who should rightfully receive the champion's portion (and thereby also have precedence accorded to his wife). Not unsurprisingly,

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Lóegaire and Conall are the two who cannot live by the successive judgments in favor of Cú Chulainn, but who can also not meet the demands of the series of tests to which they are subjected.

The concluding, decisive incident is the confrontation between the heroes and a giant who is prepared to have his head struck off the first evening if he may return and take the hero's head the following evening, better known from the Middle English *Gawain and the Green Knight*. Such testing occurs throughout the tale, in variant form such as sentinel duty assigned but not adequately executed (incidents with Cú Roí) or in fully corresponding, proleptic form as when the heroes, after Lóegaire's and Conall's refusal to abide by earlier judgments, are sent to Úath mac Imomain for his evaluation (*Lebor na hUidre*, ll. 8998-9030). This incident is introduced as follows:

> Ni hansa do nách aili for mbrethugud dano ol Budi. in tan na hantai for cocertad Medba 7 Ailella. Ata lim for Budi nech folimathar for mbrethugud .i. Úath mac Imomain fil oca loch. Dó dúib iarom dia saichthin 7 dogena for cocertad. Fer cumachta mori dano in tUath mac Imomain sin no dolbad in cach richt ba halic leis 7 no gniad druidechta 7 certa commain. Ba sé sin dano in siriti on ainmnigther Belach Muni in tSiriti. 7 is de atberthe in siriti de ara met no delbad i n-ilrechtaib.
>
> 'Not easy for anyone to judge those who will not accept the judgment of Aillil and Medb,' said Bude. 'But I have someone who will undertake to judge you – Úath son of Imoman, who lives by the lake. Go to him, and he will decide.' This Úath son of Imoman was a man of great power: he could change into any form he wished, and he could perform druidry and discharge claims of mutual obligation. He was the spectre after which Belach Muni in tSiriti was named, and he was called a spectre because of his ability to transform himself into any shape (Gantz, 245).

Identified as a giant, Úath mac Imomain must be seen as a

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supernatural being. The name, *Úath*, was also a common noun and meant 'fear, terror, horror' (*DIL*). The patronymic, *Imoman*, is composed of the intensifier *imb-* + *omun* 'fear', and then legitimates this reading of *úath* among homonyms meaning 'whitethorn', 'a small quantity', 'earth', etc. The concept of 'fear' has two aspects: the terrifying and the terrified. The word *úath* is elsewhere used as a proper name, and occurs earlier in *Fled Bricrend* in an archaizing poetic passage in praise of Cú Chulainn (l. 8354). Derivatives are found in both guises: Úathach, the daughter of the female teacher of martial arts Scáthach ('Shadow') in *Tochmarc Emire* (*The Wooing of Emer*) and the more common adjectival usage. Thurneysen (*GOI*, 41) traces *úath* to an archaic Ir. **oth*. In preference to the etymologies advanced by Loewenthal (a vauge *eu-*), by Vendryes, Lambert and Bachéllery (cognates in Lat. *paueo, pauor*), or Pokorny (*úath* 'Schrecken' deriving from *úathad* 'Einzelheit, Vereinzelung' and the I-E. root *au-* + *t*), I would trace the word to the I-E. root *ŏd-* identified by Mann (col. 861), who does not cite an Irish reflex, as 'hate, fear, arousal' (cf. Arm. *atem*, vb. 'hate', Hitt. *hatukis* 'terrible', Lat. *ōdī* pf. pres. 'hate', Br. *oez* 'horror'). The same root also generated Germ *Wut* and ON *óðr* 'raging, wild'. *Óðr* appears as the name of a god, the husband of Freyja in one instance, and the name *Óðinn* is judged to derive from it, incorporating the suffixal element *-inn* that we see in *Ullinn* (< *Ullr*, Halvorsen). Against the background of this close etymological fit, with a semantic bifurcation of I-E. *ŏd-* into 'raging' in Norse and 'terror/terror-inspiring' in Irish, further correspondences between Úath and Óðinn in the above identified categories may now be considered.

The most programmatic statement concerning Úath is the sentence: *Fer cumachta mori dano in tUath mac Imomain sin no dolbad in cach richt ba halic leis 7 no gniad druidechta 7 certa commain*, 'this Úath son of Imoman was a man of great power: he could change into any form he wished, and he could perform druidry and discharge [so Gantz; 'settle' may be more accurate] claims of mutual obligation.' Óðinn's power is certainly well documented in the Norse texts. While not a frequent protean shape-shifter like Loki, he stole the mead of

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poetry in the form of a raven and often appears in disguise, typically as a grizzled old man. As well as the knowledge of runes and powerful charms (*fimbulljóð*, *Hávamál*), he had learned female magic, *seiðr*, from the goddess Freyja (*Lokasenna*), although Norse society judged its practice by males unmanly. While some have viewed Týr as a Norse equivalent of Indic Mitra and thus a god of contracts, Óðinn is also a god of binding and loosing, although his means are generally magical rather than legal or supralegal. He binds men's action in battle so that they cannot fight effectively and he also binds weapons preventing their use. Conversely, Óðinn can unfasten men's fetters. In a darker way than Þórr, Óðinn is a war god, spreading panic on the battlefield and revelling in the carnage (all the above usefully summarized in Halvorsen).

The placename associated with Úath, *Belach Muni in tSiriti* 'Pass of the Thicket of the Spectre' suggests a narrow passage-like physical feature, a liminal situation that might be thought reflective of an initiation rite. *Muine* was often used of a brake of thorns and one of the *úath* homonyms meant 'whitethorn' (see below for further instances of wordplay). *Sirite* is otherwise commonly used of Cú Chulainn and seems to refer to the hideous physical distortion that overcame him when possessed by battle fury. Transformation then seems its dominant semantic charge, rather than any quality of spectrality. In adidition to the capsule characterizatrion of Úath, he is presented by Bude as a man qualified to make judgments, ostensibly about who should have the warrior's portion, but, as it turns out yet again, more tellingly about the warriors' courage. From his high seat Hliðskjálf 'Shiver-side', Óðinn scans the world, and has other information brought back by his ravens. He, too, is then in a position to make judgments, and further judgmental capacity is evident in his preferential backing of some warriors in battle, his betrayal of others who were his devotees or former protégés (contracts broken), and in his selection of warriors for entry to Valhalla. The Irish giant lives by a lake, to which the text states that he returns after testing the three heroes. This detail then seems firmly attached to the figure; the only equivalent item from Óðinn's dossier is perhaps his visit to Mímir's well, when he pledged an

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eye is return for arcane knowledge. Lake and sea shores are frequent liminal sites in Irish narrative.

When the trio of warriors come before Úath, he offers them the bargain of cutting off his head if they will undergo the same ordeal the following day. While the comparison should not be pushed too far, this is also the pledge of a body part to a supernatural being as was Óðinn's surrender of an eye. Human sacrifices made to Óðinn were often head-related (death by hanging), and the agreed-on beheading scenes have a suggestion of ritual or sacral execution. Details of Úath's arrangements with Lóegaire and Conall are not given in the text, save that they failed to keep their end of the bargain. Cú Chulainn's encounter is given in greater detail. *Dobeir Uath a chend forsin lic do Choin Chulaind 7 dounsi Cu Chulaind béim da báil féin do co topacht a chend de. Luid íarom fon loch uadib 7 a bial 7 a chend na ucht.* 'Úath then stretched his neck out on a stone (after first casting spells in the edge of the blade), and Cú Chulainn took the axe and cut off his head. Úath rose, took his axe, put his head on his chest and returned to his lake.' Óðinn is also reported to have had the power to blunt weapons. The next day the giant three times swings the axe against the unflinching Cú Chulainn's neck but with the blade reversed. He proclaims him the king of warriors and the champion's portion his without contest. But the other two warriors will not accept the decision, and the next judgment is given to the giant warrior Cú Ruí.

Here the trial consists of sentinel duty against supernatural forces. The earlier pattern is repeated so that Cú Chulainn can still not accede to his rightful portion in the banquet hall for fear of continued discord. The final scene has a slight twist in that the giant churl comes to the hall on his own inititiative. The scene with Úath is played out again in greater and more graphic detail. Only in the epilogue do we learn that this figure was Cú Ruí in disguise, come to ensure that his judgment on Cú Chulainn's superiority was respected.

To ask a perhaps rather dated question: Which among the many testing scenes are we to consider central in the story's antecedents? A case can be made that the second appearance of Cú Ruí is a later development. One can imagine a fairly

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advanced form of the tale – advanced in the sense that the reduplicative feature is active – where the heroes passed up through a hierarchy of judges – their peers, neighbouring rulers, legendary hero (Cú Ruí), and finally a more abstract supernatural force, Fear. The *Macgnímrada* (*Boyhood Deeds*) as recounted by Fergus in the early part of *Táin bó Cúailnge* (*The Cattleraid of Cooley*) offer a number of incidents with the seven-year old Cú Chulainn that have been viewed by some as typologically similar to initiation rites. One of these is his combat with the three sons of Nechta Scéne (*scéne* = 'fright, terror'). To quote from an earlier study: "In the LU [Lebor na hUidre] recension of the *Táin*, the three sons are called Fóill, Fannall and Túachell, suggesting the significations 'sly', 'swallow' and 'cunning', respectively. Although the special warrior skill of Fannall (variant Faindle) is to skim across the water like a swallow or swan, one may speculate that this opponent, too, originally represented a quality ethically indefensible in the warrior initiand, e.g., a name deriving from *fann* 'weak, powerless', *fainne* 'weakness' or *foindel*, var. *fainnel* 'roving, vagrancy; frenzied, erratic behaviour'" (Sayers, 1989b). Úath may then be seen as an allegorical figure, representing a major threat to the emerging young warrior: fright and panic on facing battle. The essential judgment, then, is not over the champion's portion but is of male courage. This line of argument is admittedly speculative; we are perhaps better advised to keep within the bounds of the text as we know it, which clearly promotes Cú Chulainn at the expense of Lóegaire and Conall, and displays some satiric intent in the repeated vows of prowess, failure to honor bargains, and grousing over unpalatable judgments.

Are we justified in seeing an Irish Óðinn in Úath? I think not, or at least, not as an originally independent Celtic divine figure whose stature has been whittled down over time to this single episode. When we consider, on the one hand, the dozens of names and epithets that were reportedly given to Óðinn (Halvorsen), and the similar sequence of names or descriptors attributed to the Dagda in *Cath Maige Tuired* (Sayers, 1989a), it is preferable to see in Úath a single and context-specific emanation of the godhead or the supernatural,

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associated with one of the basic human emotions that along with honour, shame, courage was central to the heroic ethos of many early societies. If we bring together the coordinates of emotional dynamics (transformation, terror) and martial test and judgment, we will encompass the known characteristics and functional attributes of Úath. Some of these are shared with the richer and more complex Norse Óðinn, as is the root of the two names, *ŏd-*, with its semantic nucleus in 'emotional arousal', Janus-like looking toward both battle rage and battlefield panic.

An endnote on *Gawain and the Green Knight,* which in general plot is recognized as offering a close reflex of a Celtic 'test by mutual beheading' narrative. Laura Hibbard Loomis some time ago made the plausible suggestion (531) that the Green Knight's name, *Bercilak,* might reflect Ir. *bachlach* 'churl', a common term for the rough-cut supernatural figures that are involved in kingly and heroic destinies, representative of the darker, more nature- than culture-oriented side of the Otheworld. Subsequent editors and scholars have preferred *Bertelak* as the name and called attention to precedents (*Bertolais, Bertelak*) in the French romances (Silverstein, 165). Given his narrative association with beheading, one could look to Ir. *berrthae* 'shorn' (< *berrad* 'cuts') and *lac*, generally 'weak, feeble' but also used of smooth-lying hair (*DIL*). Normal Irish word formation would not, however, readily permit such a juxtaposition. Still, a form such as *berrthóracht* 'barbering' is worth mentioning. Scalping scenes are common in the Old Irish epic as a means to debar a man from the kingship (since less than physically whole) or to dishonor a warrior. Forcible tonsure can also be seen as an attenuated proxy for beheading.

But why was the knight green? The explanations have been many (a fairy colour, vegetation god, Christian colour symbolism; see the discussion to 1960 in Kittredge, 140f., 195f.). One more explanation will now be ventured, although no claim is made for its exclusivity as a determining factor. As noted, *úath* 'fright' was one of several homonyms. Another *úath* is listed among poetic or highly specialized words for colors in *Auraicept na nÉces* (*The Scholar's Primer, l. 5699*) and a third, possibly related *úath* was a term for 'earth, clay, mould'. The sequence

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in the treatise on poetical language and arcane alphabets is called *aicme huatha* 'group H', *(h)úath* as 'whitethorn' also being the name of a letter. The colours are *huath, dub, temen, cron, quiar*. *Dub* 'black' is the only everyday term here. *Teimen* (<*teim* 'the dark') meant 'dark, obscure' and is used of hair; the editor's 'dark grey' seems plausible. *Ciar* was a dark, murky black; *cron* is less sharply defined by *DIL* as 'reddish-brown, dark yellow, red (?)'. And *úath*? Given that the standard Irish word for 'green' was the assonating form *úaine* (at least in some of its shades and tonalities, the boundary in Irish between green and blue differing from that in English), and that the members of this group of colors are distinguished from those of other groups in all being dark tones, *úath* may have been a dark, humus-like, green. Úath 'Terror', who tested the Ulster warriors, can in transmission have been 'read' (not literally, but as one meaning of a complex sign) as *úath* 'earthy green' and thus have engendered the Green Knight, whose greeness has otherwise little to do with the essentials of plot, however (unspecifically) suggestive a symbol he may have been and continues to be.

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PSYCHOLOGICAL CONCEPTS UNDER CHANGING SOCIAL CONDITIONS IN ANCIENT EGYPT

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It is a thesis of this paper that over a period of several thousand years the Egyptians displayed psychological concepts as a part of their belief system that was naturalistic. That is, they implicitly or explicitly regarded all events whether observable or non-observable (mythical) as occurring within the same space-time dimensions. There was no psychophysical dualism but a super-humanism (powers greater than human) rather than a super-naturalism (powers beyond nature). But as a consequence of long standing inimical social conditions of Hellenistic and Graeco-Roman periods the Egyptians turned eventually to a supernatural-ism and dualism as did Greece and other affected cultures.

Old Kingdom (2800-2250): A Time of Security

Little is known about peace and conflict in the predynastic period, but after a series of kings united the river bank inhabitants into a single kingdom (between 3400 and 3200) warfare was absent. The first two dynasties largely continued the culture of the predynastic period, but the Third and Fourth dynasties gave Egypt its distinctive character (Wilson, 1951). According to Trigger (1982) Egypt became more and more self-sufficient and ethnocentric than most early civiliza-tions. The stability of a centralized government "removed some of the insecurity which in Mesopotamia encouraged the rapid growth of fortified urban centers" (Trigger, Kemp, O'Connor, & Lloyd, 1983).

Old Kingdom texts indicate that the Egyptians made no sharp distinctions between human, animal, or god. The king was a living divinity and manifestation of Horus the hawk-headed sky god. And Egyptian afterlife was a part of the cycles of nature with the living, the dead, and the gods forming a continuity.

The concepts of *ba, ka, akh, shewet, ren*, and others are various modes of existence that probably derive from animistic beliefs of hunter-gatherers. *Shewet* (or *khaibut*) refers to the

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shadow which had a somewhat independent existence as an essence of the person. *Akh* was a mode of the dead that referred to what Wilson (1951) calls "effective personality" (p. 68). The name of a thing was *ren*; consequently, destruction of the individual's name destroyed the individual. This was why later rulers sometimes hacked out or buried the carved names of their preceding rivals.

The *ka* (hieroglyph: two upraised arms to ward off evil) was the potency of a male and phonetically resembled the word for "bull" but became the intellectual-power and life-power (Lurker, 1974/1980) of the person. It has the "life-strength" that came into existence at birth and stayed with the individual after death, offering its continuing protection (Steindorf & Seele, 1957, p.146). It left individuals at death and preceded them into afterlife to guide their fortunes there and provide them with a continued life-force. As sort of a double it shared all the feelings, cares, desires, fears, and needs of the individual.

In the earliest known references to the *ba*, it is a designation of anonymous gods. Then it became a manifestation or representation of a god. For the pharaoh it meant his divine power. It provided the contact between the *akh* in the celestial realm and the mummy, the tomb, and the survivors in life. The celestial realm of the *akh* and the earthly realm of the latter were merely two different locations within the same universe and two phases of life or two dwelling places. The *ba* came into existence at death as the total assemblage of various modes of existence and referred to animation or manifestation. At later dates it was often depicted as providing breath to the nostrils.

In a thorough inventory and analysis of the usages of the *ba* concept, Žabkar (1968) concludes that the meaning was not one of composite material body and spiritual soul as traditionally interpreted, but was, along with the *ka* and other entities, a "full physical entity" (p.97). There is no dualism in these concepts. Such a dualistic view is characteristic of European thinking, but is "alien to the Egyptian" (p. 97). The multiplicity of forms in which the individual was believed to live after

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death "was the full man himself" (p. 113). The *ba* represents the men and women themselves, not a component of them. It is a form in which they relive as their full selves. The *ba* personifies vital forces, the mature form of reanimated individuals, their reliving physical corporeality.

In the Old Kingdom the king alone had a *ba* since it indicated the existential aspect of a god (Wilson, p. 86). Breasted (1934) points out that the Egyptians did not hold to an immortality of the soul, for in the process of reanimating the dead person as a *ba,* that person again came to exist as a person. The god's *ba* was indicated as varying in strength according to the amount of power the person held; this was expressed as plural *bas* (Zabkar, p. 11).

In addition to these modes of being with their particular behavior patterns, largely but not entirely those of a mortuary cult, a text of a psychological nature also appeared in the Old Kingdom. This is the "Instruction of Ptahhotep"[1] and is variously dated from 2800 to 2400. It notes that proper behavior and understanding require training and offers some applied psychology involving explicit instructions regarding behavior for the dinner guest that will result in the desired favorable response on the part of the host and superior. The document localizes psychological conduct in the heart: the guest should be discrete in where he casts his glances and should laugh when the host laughs for this will please his heart. This text might be considered a forerunner of "how-to-win-friends-and-influence-people".

The psychology of the living often centers around the heart just as the modes of being provide a "rude psychology of the dead" (Breasted, 1934, p. 49). In the Memphite Theology, a very early creation myth (ca. 3400 B.C.), Ptah, the highest god is both the heart and the tongue of the gods and of all other living creatures. He caused the sight of the eyes, hearing of the ears, and smelling of the nose to report to the heart where the tongue announces the heart's thoughts. The heart,

1. Unless otherwise noted, translations consulted are from Lichtheim (1973, 1976).

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in fact, brought into being the entire divine order by means of its thoughts and the tongue's commands: gods, justice, death for sin, life for peace, and the body and its parts and their movements. The Egyptians made the heart the center of psychological functions of the living from Predynastic times – and probably earlier – to the time of Roman domination.

The Pyramid Texts of Unas show four gods of the senses, all of which the Egyptians depicted in human form. Hu was the god of taste, Sia the god of feeling and of touch, Setem the god of hearing, and Mia the god of sight. Mia had an eye upon his head and Setem an ear. Sia was particularly important because he personified intelligence of both gods and people. Those who entered the afterlife sought his powers because they provided understanding, feeling, and perception.

In the modes, in the gods of the four senses as well as in other gods, and in the psychological functions of the heart we find in the Old Kingdom a clear superhumanism but no supernaturalism (Spiro, 1966) with its psychophysical dualism. That is, these attributes are functions of the body or the body itself in its various manifestations. The modes have powers that go beyond those of normal human behaviors but are still anchored in nature. They do not transcend it.

First Intermediate Period (2180-2040): Insecurity and Its Psychological Consequences

The Old Kingdom ended about 2180 BCE with the death of Pepi II of the Sixth Dynasty. Confusion and disorganization followed in the wake of rapid succession of weak kings. The anarchy that followed upset old institutions. The type of psychological documents that appeared reflect these changed social conditions.[2] The exuberance for life gave way to pessimism and despair. With social insecurity grew emphasis on eternity rather than the present. Art showed more burial scenes and religious feasts but continued to depict the fullness of life. The affluent and powerful classes lost their wealth and

2. It is not clear whether this disorganization included all of Egypt or only the region in the south from which the references to it come.

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power, civil wars occurred, value systems collapsed or were reversed. Tombs were robbed including the pharaoh's and sometimes mummies hacked up or left for jackals. The provinces could no longer pay taxes and, as centralized control disintegrated, the fields were not tilled at the time of beneficial flooding.

In this setting a text (Faulkner, 1956) appears that describes a distinctly psychological behavior. It may have been written in the early part of the Middle Kingdom while painful memories of this chaotic First Intermediate period still lingered. It is a dialogue between a man and his *ba*.[3] The man is in such despair over the chaos and conflict of this time that he is driven to the brink of suicide, but this raises further conflict and despair for he can no longer be certain of the traditional expectations of his afterlife and does not wish to meet annihilation. In the end he no longer feels compelled to die; and his *ba* assures him that whatever choice he makes, the result will be satisfactory with or without the traditional preparation. The role of the *ba* is that of representing one polarity in the man's conflict.

Middle Kingdom (2040-1780): Renewed Security and Consequences

About 2050 BCE Thebes to the south defeated the forces of Herakeopolis and reunited the two lands. As order returned and the Middle Kingdom opened, art and literature flourished. In the Old Kingdom pyramid texts had prescribed the means to afterlife, but in the First Intermediate Period nobles had put the texts on their coffin lids and these texts became known as coffin texts. This practice continued into the Middle Kingdom. Henceforth, the nobles could attain this realm not just by association with the king but independently. And so they attained the *ba* and union with Osiris. Gradually Osiris worked down to the level of all people and became their source of eternal life. Wilson (1951) expresses the attitude of

3. This work consists of text followed by four poems. Hermann (1959) questions whether these parts belong together or whether they might be entirely separate works.

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this period:

> An element in the Egyptian psychology ... was confidence, a sense of assurance and of special election, which promoted individual assertiveness, a relish of life as it was ... The Egyptian was never introspective and was never rigidly demanding of himself or of others, because he was free from fear. (p. 145)

The literature of this period as well as that of the Old Kingdom expresses an attitude of well-being: it contains a great deal of playfulness, whimsey, and humor.

Second Intermediate Period (1780-1552): Return of Insecurity

The second Intermediate Period was occasioned by the Hyksos conquest of Egypt, although two generations of disintegration preceded it. After about one and a half centuries Egypt drove out the Hyksos, but thereafter Egypt was always threatened by external invasion. The fact that Egypt could be conquered and humiliated by these external powers "struck a vital blow into the native self-confidence" (Wilson, 1951, p. 162). The literature of this period is very sparse and consists mostly of curses of foes.

New Kingdom (1552-1069): Prosperity without Security

The New Kingdom consisted of Empire building as well as the end of traditional Egyptian culture. The temple gained great power and held much of the land and wealth. Coffin texts with vignettes became the Book of the Dead (Hornung, 1979; Saleh, 1984). It contained instructions to the *ba* on how to conduct itself across deserts, hills, encounters with wild animals, etc. It had to know the name of guardians at each pylon. Vignettes also show the weighing of the heart against a feather that represents *ma'at*. *Ma'at* is a concept of justice or order or good administration and can include the whole society or even the entire universe. It goes back to the earliest Egyptian writings. An inscription of the Nineteenth Dynasty tells us that Hu (god of taste and speech) is in the mouth, Sia (god of feeling and touch) is in the heart, and speech is the

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temple of *ma'at*. In the vignette a female beast composed of several different animals would devour those without justice, but for those whose behaviors had been favorable the *ba* would unite with the body. In the vignettes the *ba* is often a bird-man in front of a pylon.

With empire came bureaucracy and a growing gap between the rich and the poor. The Egyptian peasant was not only poorer but more rigidly held in place. When the empire began to erode, the expense of bureaucracy and huge tax-free temple holdings became a crushing burden. Attitudes changed abruptly from individualistic effort with expectation of continuation of the same activities in the next world to a submission to life and a promise of a better life to come as a gift of the gods (Wilson, 1946). Perfunctory ritual and emphasis on magic formulas held sway. The next life was viewed as a release from the miseries of the present life.

A text dating at the end of the New Kingdom (Pritchard, 1955; Simpson, Faulkner, & Wente, 1972), consisting of thirty short chapters provides a number of precepts of applied psychology, primarily centered on how a temperate person should deal with an intemperate one. There is frequent reference to the heart but nowhere is there any hint of a psychophysical dualism. However, in Simpson's translation of Chapter 21 of the text he refers to "inmost soul" but in a footnote indicates that the word is really "belly" ("belly" is used in the translation of the Lichtheim [1976] collection). Similarly, in Chapter 18 he employs "mind", but in Wilson's (Pritchard, 1955) translation it is "breast"; in the more literal Lichtheim translation it is "heart". This indicates the ease with which translations can be misleading on issues critical to a proper understanding of psychological concepts, especially in languages known only to a few specialists, when the translators do not recognize the problems of cultural imposition.

Third Intermediate Period (1069-565): From Stability to Tension

In 1069 BCE a high priest became pharaoh and founded a new dynasty. In this dynasty appears "The Wisdom of Anii"

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which contains elements of applied psychology as does much of the "wisdom" literature throughout Egypt's history. It involves instructions on how to deal with an angry superior by offering pleasant remarks that will quiet his heart and render his heart amenable to receiving them. This work exemplifies the major psychological role the Egyptians attributed to the heart over a period of 3000 years.

The period was one of stability for the first 124 years but thereafter "was characterized by virtually continuous tension" (Trigger, Kemp, O'Connor, & Lloyd, 1983).

Late Period: Conversion from Naturalism to Supernaturalism

"On the whole, the Late Period was an age of insecurity, and it comes as no surprise to find that most, if not all, substantial settlements were surrounded by fortifications" (Trigger, Kemp, O'Connor, & Lloyd, 1983, p. 323). Foreign invasions came to Egypt over succeeding centuries from the Hittites, Sea Peoples, Libyans, and Assyrians. Finally Persia captured Egypt and then Alexander in 332 BCE. Under Psamtik I, Egypt turned to a renaissance beginning in 663 BCE – a sterile, punctilious, imitative, and uncomprehending worship of its distant past. These conditions of insecurity, rigid class system, and slavish devotion to form paved the way for "other worldliness, monasticism, or apocalyptic expectation" (Wilson, 1951, p. 307). In the second century CE when Rome placed such cruel and debilitating taxes on Egypt that the people found no solace in their traditional religion, they converted to Christianity's promise of a future paradise for the downtrodden. But the *ba* concept never became the Christian soul (psuché).

> So foreign was the idea of immateriality or spirituality to the concept of the *Ba* that the Christianized Egyptians found the word ba inadequate to express the Christian idea of a soul and borrowed the Greek word "psyche," which had acquired a meaning different from that of *ba*. (Zabkar, 1968, p. 162).

But Egypt was only one of many cultures that underwent a revolution in social and psychological concepts at that time.

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Under the same insecure and debilitating conditions as the Egyptians faced, Greece and other nations in much of the Mediterranean and in regions eastward also shifted their psychological concepts. The meaning of "psyche" changed from a last gasp of breath or life principle in Homer (Bremmer, 1983; Murtonen, 1958; Smith, 1989) and life function for Aristotle (Shute, 1941/1964; Smith, 1974) to a supernatural agent in the Graeco-Roman period. Under conditions of fear, debasement, and enslavement (Murray, 1955; Rostovzeff, 1938-39; 1957), naturalism gave way to supernaturalism. Starting with the scholars at the School of Alexandria in Egypt and then with the Patristics, the Neoplatonists, and others the "psyche" as a supernatural agent was held to govern such psychological activities as reasoning and imagining while those more closely connected with distinct organs of the body, such as sensing, were often regarded as physical (Kantor, 1963). The internal/external or mind/body dichotomy which did not exist in earlier Egypt or in Homeric or Hellenic Greece has remained a legacy of psychology to the present day. "

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SOUND CHANGE, CHILD LANGUAGE, AND GOTHIC *ATTA*

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In recent years it has become more and more apparent that "the Neogrammarian absolute regularity (100 per cent) of sound change is untenable" (Anttila 1972: 85). Of course, "irregular sound change tends to occur in certain areas of grammar and phonology more frequently than elsewhere" (Anttila 1972: 86). Among the "intrasystemic" factors which contribute to the resistance of regularity in phonological change are the avoidance of homonyms, the avoidance of taboo, and phonaesthetic association (Samuels 1974: 142-143). Another frequently recognized source of heterogeneity in sound change is child language, which, according to Wescott (1988: 367), "falls outside the microlinguistic ['pertaining to normal discursive speech'] pattern," cf. Joseph 1987: 4-6. However, although the irregular phonological patterns of child language can, in general, be ascribed to the fact that "iconic signs (onomatopoeia and similar descriptive forms) resist regular phonetic change best" (Anttila 1972: 86), this general association of child language and onomatopoeia does little to explain sufficiently the peculiar evolutionary properties of such items.[1] Nor is Jespersen's oft-cited characterization (1922: 159), cf. Lehmann 1986: 46, particularly enlightening: "... owing to their origin and their being continually newcreated ... [one cannot therefore deduce laws of sound change from them in their original shape ..." In this brief paper, I want to explore the specific reasons for the exceptional character of child language words in the process of phonological change.

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1. Joseph 1987: 3 is an example of this overly general association of child language and onomatopoeia: "So too can nursery words be considered somewhat iconic, for their form is conventionally one that seems, to adult sensibilities at least, to be appropriate in talking to children .... Thus, the match-up between form and – here, pragmatic – function is not arbitrary."

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These reasons can be determined by focusing on the familiar Gothic form *atta* 'father' (cf. OIs. *atte*, OFris. *aththa*, OHG *atto*).

Atta has been recognized as irregular phonologically because of its geminate obstruent. Since it is now widely recognized that "such [obstruent] geminates and the resulting alternations are *einzeldialektisch* and not PGmc." and that "they are indeed not found in Go." with the exception of *atta* and a few other isolated forms (van Coetsem 1972: 194), it becomes necessary to explain the shape of this item. Marchand (1957: 52) ascribes the existence of *atta* to borrowing (cf. Skt. *attā* 'mother, older sister',[2] Gk. *átta*, Lat. *atta*, OCS ot-c-, Alb. *at*, Hitt. attaš [Pokorny 1959: 61] as potential sources); and Ebbinghaus (1974: 99) allows for the possibility that "it has been imported from a non-Germanic people." Feist (1939: 62) believes it to be "wohl eine sich immer wieder erneuernde Schöpfung der Kindersprache ... Deshalb fehlt vielleicht im Germ. die Lautverschiebung," cf. Pokorny 1959: 71, Krause 1953: 119 – a position most recently espoused by Lehmann (1986: 46). However, the widespread dialectal distribution of the item suggests that Go. *atta* was not borrowed; and I believe that these same data imply that Go. *atta* had a common Indo-European etymon inherited by Proto-Germanic, instead of its being independently created in child language there. This proposal is in keeping with Hamp's assertion (1985: 110) that "having declared a form a 'nursery word', we must still identify its origin and development." Jakobson (1962) points out the phonological similarity in words for 'mother' and 'father' in the world's languages – a situation resulting from "the developmental character of infant language" (543); but his description allows for a degree of phonological variation lacking in the Indo-European cognates. Indeed, these cognates violate his observation (1962: 540) that "as to the order of ... constituents, the sequence 'consonant plus vowel' appears to be almost compulsory'." Jespersen (1922: 154-158), too, cites numerous designations for parents in the *Kindersprachen* of

2. The unexpected meaning of the Sanskrit form may be a result of Dravidian influence, cf. Ebbinghaus 1974: 97.

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many languages which, though similar, also exhibit a high degree of structural heterogeneity. If the Indo-European cognates under consideration are independent creations, then they should attest a much greater differentiation of form.

It would seem, then, that Meillet (1967: 79) is correct in considering Go. *atta* to be an inherited "children's word which keeps *tt*." If this is true, then it remains to explain why its geminate was maintained in a language which generally disallowed geminate obstruents. Two extant theories of the origin and spread of geminates in Germanic could potentially provide an answer.[3] In Martinet's opinion (1961: 146), gemination serves an "expressive" function; that is, it "serve[s] to *convey a semantic contrast neutral ~ nonneutral (expressive)*" (van Coetsem 1372: 193). However, Marchand (1957) shows that the use of expressive gemination in the formation of intensives and hypochoristic names occurred independently in West Germanic and North Germanic, with no real evidence for the process in East Germanic. He also points out that "since expressive gemination is adduced only to account for intensives and hypochoristics, numerous geminates are left unexplained by this theory" in West and North Germanic (1957: 61). Therefore, he proposes the alternative theory that such geminates in these dialects are "phonesthemic sequences" (1957: 63), which "present merely special cases of the processes of analogy and contamination, long used to explain 'exceptions' to sound laws" (1957: 64). Yet, as Marchand himself admits, there is absolutely no evidence for the creation and extension of a geminate phonestheme in East Germanic

3. "The old and still widespread view that PGmc. *pp, tt, kk* developed from IE *b, bh, p* etc. + *n* is not convincing" (van Coetsem 1972: 194). "In addition to the Gothic evidence [i.e. the general lack of such geminates], numerous other difficulties stand in the way of assuming long stops for Proto-Germanic. [For example,] Streitberg has pointed out that only three of the forms adduced as evidence for Proto-Germanic *n*-assimilation have etyma in other IE languages which also have *n*-suffixes" (Marchand 1957: 53). It should also be noted that the theory proposed by Sen (1972-73: 35-36) – "that *atta* gained its prominence because it meant **powerful, superior** becoming 'divine father' as opposed to *fadar* **procreator**" – has been discredited by Ebbinghaus (1974: 97-101), who "examines its connotations in the extant texts ... [and] concludes that it was the common word for **father** in Wulfila's language" (Lehmann 1986: 46).

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through the process by which "certain sound sequences or certain sounds ... have come to occur to a great extent in words which share some vague semantic relationship, so that they may be abstracted from the rest of the word and be used in new formations with that vague meaning" (1957: 52, 63). This is precisely why he must adopt the dubious position that Go. *atta* is a borrowed form.

Now even if one posits an Indo-European etymon for Go. *atta*, the problem of explaining the ultimate origin of the item's gemination still remains, since, "so far as Indo-European is concerned, we know that double consonants were of minimal importance; most of those encountered appear in terms of affection and children's words ... Apart from these quite special cases, Indo-European tended to eliminate double consonants" (Meillet 1967: 62). Thus, to say that Go. *atta* had an Indo-European etymon which itself was a "special case" ... due to the fact that the word belongs to the speech of children resolves nothing, because children's language is, after all, transmitted by speakers who have reached their full linguistic development" (Meillet 1967: 79).[4]

I believe, cf. Jakobson 1962, that the answer to the problem of the origin and maintenance of gemination in this specific form and to the exceptional phonological quality of children's words in general lies in the findings of developmental psycholinguistics. The primary "point of contact" between

4. The existence of semantically equivalent forms similar to *atta* in adjacent non-Indo-European languages ("z.B. elam. *atta*, magy. *atya* 'Vater', türk. *ata*, bask. *aita* ds." [Pokorny 1959: 71]) is, to my mind, evidence for more ancient linguistic affiliations like the Nostratic, cf. Bomhard 1984: 251. After all, familial terms are part of the core vocabulary and, as such, are resistant to replacement. Moreover, both the vocalism and the consonantism of the Indo-European, Elamo-Dravidian (cf. McAlpin 1974), Uralic, and Altaic forms are explainable within the context of Nostratic theory (cf. Sheveroshkin and Markey 1986: xxx, Bomhard 1986: 278-281). The Basque item is, of course, probably a borrowing of some sort. I fully recognize "it is well known that onomatopoetic forms cannot be employed to prove relationships between languages" (Serebrennekov 1986: 78), but once genetic relationships are established by other means, such items may be viewed as cognates, especially if a low degree of iconicity is involved. Shevoroshkin and Markey (1986: 83) go so far as to admit that their "work on Amerindian languages" and "recent work by Voronin and others have shown that many onomatopoetic and sound symbolic correspondences are exceedingly stable."

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children's language and adult speech is so-called "caretaker speech [or motherese], ... a distinct speech register" by means of which "caretakers systematically modify the child's environment, making the task of language acquisition easier" (Moskowitz 1981: 50). Among the phonological characteristics of caretaker speech are its slow rate, its exaggerated intonation, and its clear, deliberate pronunciation which tends to utilize the most distinctive phonemic variants (Oksaar 1983: 118; Gleitman, Newport, and Gleitman 1984: 44-45). Such articulatory patterns would be especially conducive to gemination. Indeed, Meillet (1970: 20) observes: "The geminate voiceless occlusives, fortis by nature, were undoubtedly pronounced with the closing of the glottis from the moment of the implosion, which is strongly marked; and consequently we have *-tt-* in Got. *atta* 'father', which corresponds to Lat. *atta* and Gr. *átta*, 'papa'." Moreover, Moskowitz (1981: 51) emphasizes that caretaker speech "seem[s] to mimic the phonological structure of an infant's own early vocabulary." It is well known that in the process of language acquisition, "children ... tend to acquire /p, b, m/ first and then /t/" (Parker 1986: 152) and "manner of articulation tends to be acquired from most consonant-like to least consonant-like. That is, consonants are generally acquired in this order: stops, nasals, fricatives, and liquids" (Parker 1986: 152). Another developmental tendency is that "children typically acquire segments common among the world's languages before they acquire those that are relatively rare" (Parker 1986: 152). Thus, "children ... acquire /θ/ generally quite late. (It is both a fricative and an extremely rare segment among the world's languages)" (Parker 1986: 153). It would be expected, then, that children's language would be resistant to phonological change since the phonological inventory of children's language and its adult correlate – caretaker speech – is so small. Go. *atta* and its Germanic cognates resisted the First Consonant Shift, for example, because the segment /θ/ would have been developmentally inappropriate for children.

This explanation of the phonological irregularities of "Lallwörter" in general and Go. *atta* in particular has a

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specificity and a basis in current linguistic theory which more traditional appeals to their iconicity or to fanciful and outdated views of language acquisition lack.[5] It would seem that the motivation for the exceptional behavior of children's words in sound change is rather different from that of other iconic forms like phonesthemes.

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5. In regard to the latter, I would cite Jespersen (1922: 154-155): "In the nurseries of all countries a little comedy has in all ages been played – the baby lies and babbles his 'mamama' or 'amama' or 'papapa' or 'apapa' or 'bababa' or 'ababab' without associating the slightest meaning with his mouth-games, and his grown-up friends, in their joy over the precocious child, assign to these syllables a rational sense, accustomed as they are themselves to the fact of an uttered sound having a content, a thought, an idea, corresponding to it. So we get a whole class of words, distinguished by a simplicity of sound-formation – never two consonants together, generally the same consonant repeated with an *a* between, frequently also with an *a* at the end – words found in many languages, often in different forms, but with essentially the same meaning."

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EUGENIC THOUGHT IN FRANCE

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Few in the English-speaking world have thought of France as a country which has produced enthusiasts strongly supportive of the idea of eugenics. This is perhaps mainly because too few English-speaking scholars are accustomed to following French literature. Germany has been roundly accused of allowing its enthusiasm for eugenics to spill over into political activism, and it is well known that peace-minded Denmark and Sweden for decades maintained eugenic statutes on their books. More than half the American States had eugenic laws during the 1930s, and although Britain did little to legislate in favor of eugenic practices, it was nevertheless one of the mainsprings of eugenic thought, originating in the research of Charles Darwin, Sir Francis Galton and Karl Pearson, the founder of the Biometric Laboratory at the University of London.

Yet France had good reason to be interested in eugenics. The French revolution can hardly be called anything but dysgenic. Prior to its outbreak, France had been for two full centuries – many would say for twice that period – the intellectual leader of Europe. It was a land of great architecture, great literature and art, pioneering social philosophy, gorgeous furniture and tapestries, and the most cultivated and refined manners. It was a colonizing and empire-building land, which carried French civilization to the corners of the earth, and the French language and French culture were admired throughout the civilized world. Yet in that revolution, an intelligent 'speculator élite' provoked the most revolting and murderous reign of cruelty the civilized world could conceive, and through the violence generated by their grab for wealth the revolutionaries not only deprived the cultured French élite of their possessions, but of their lives as well – men, women and children all being murdered, some by

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assassins, others by the blood-smeared blade of the guillotine. A large section of the leaders of the splendid *ancien regime* was eliminated by brutal and heartless genocide, as the members of the French aristocracy walked bravely to the guillotine. Not one of them deigned to show fear as they were publicly murdered by their despicable executioners.

Yet, the assassination of the French aristocracy was not the end of the dysgenic exercise. Following the reign of terror which deprived France of the genes of many of her best and brightest — even the children were slaughtered and future generations of the French nation were deprived of their genes for all time — a new reign of terror began when the morally degenerate but nonetheless intelligent miscreants who had directed the aristocide were themselves guillotined by rivals who had grown to fear them. In general the effect of their deaths was more limited, since only the adults died, and no attempt was made to exterminate their children. It is also noteworthy that, unlike the aristocrats, many of the blood-stained revolutionary figures who were beheaded by their erstwhile colleagues showed extreme cowardice on the scaffold. Few Frenchmen, whatever their politics, mourned the deaths of Robespierre or Marat.

But France had only begun its genetic travails. Restoring order in the place of revolutionary chaos, Napoléon Bonaparte, a man of outstanding talent (descended from minor gentry) who had risen to leadership in the revolutionary army as a result of his ability to reorganize the French army and to crush the untrained counter-revolutionary resistance with merciless skill, now led Europe into the Napoléonic Wars. With an egotistical desire to become the ruler of all Europe, and backed by his control over the most talented, highly prosperous and most densely populated country in Europe, Napoléon set in motion fifteen years of dysgenic warfare which achieved nearly unprecedented dimensions. In so doing, he not only weakened the genetic heritage of all Europe, but he weakened that of France to an incalculable extent. As he drained the French nation of its fittest and most virile youth, he took yet younger and younger boys to die without heirs.

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His own words express his dysgenic philosophy: "A boy will stop a bullet as well as a man."

In a gallery in Brussels there is a striking painting dating from the time of Napoléon, called Une Scene dans l'Enfer. It represents the great marshal with folded arms and face unmoved, descending slowly to the land of the shades. Before him filling all the background of the picture, their faces expressing every form of reproach, are the men sent to death before their time by his unbridled ambition. Four millions there were in all, more than half of them French. And behind the legions shown or hinted at, one seems to discern the millions on millions who might have been and are not – the huge widening wedge of the possible descendants of those who fell in battle, youth without blemish ("L'élite de l'Europe"), made "flesh for the cannon" in the rush of Napoléon's great campaigns.

France, though weakened by the Revolution and the ensuing Napoléonic Wars, still produces a number of great thinkers, and in the weakened Europe of today it is still eminent – though merely a shade of what it and all of Europe might have been, but for Europe's long history of dysgenic internecine warfare. In view of France's tragic revolutionary experience, it is therefore not surprising that France also produced men who applied reason to human problems, and who realized that a sound genetic heritage is the essential and fundamental requirement for the development or maintenance of any high civilization.

Henri de la Haye Jousselin has compiled a comprehensive catalogue of French eugenic writings in his book entitled *L'Idée Eugénique en France: Essaie Bibliographie* (A. Bontemps, Limoges, 1989). Consulting his sources, he found that as early as the seventeenth century, in the reign of Le Roi Soleil, Nicolas Venette (1633-1698) wrote:

> Si nous pouvons découvrir la cause qui fait qu'il y a tant de personnes petites, valétudinaires, ou contrefaites; et en même temps ce qui fait les hommes forts et robustes, spirituels et adroits, ce serait, ce me semble,

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un moyen assuré pour remédier aux désordres qui n'arrivent que trop souvent dans les familles, et dans les états, par la négligence qui se remarque dans les mariages, et par les abus qui s'y commettent tous les jours.

Tableau de l'amour considéré dans l'état du mariage, Amsterdam, chez J. G. Jansson, 1687, p. 438.

Again, during the ensuing eighteenth century, when French scholarship and idealism achieved the highest eminence, so that the aristocracy themselves supported the romantic dreams which were to give birth to the ensuing revolutionary carnage, the Marquis de Condorcet (1743-1794) declared that:

La perfectibilité ou la dégénération organiques des races dans les végétaux, dans les animaux, peut être regardée comme une des lois générales de la nature. Cette loi s'étend à l'espèce humaine.

Esquisse d'un tableau historique des progrès de l'esprit humain. Paris, Agasse, 1795, p. 379.

Another French scholar, Pierre Jean Georges Cabanis (1757-1808), who lived through the revolution, observed that:

Après nous être occupés si curieusement des moyens de rendre plus belles et meilleures les races des animaux ou des plantes utiles et agréables; après avoir remanié cent fois celles des chevaux et des chiens; après avoir transplaté, greffé, travaillé de toutes les manières, les fruits et les fleurs, combien n'est-il pas honteux de négliger totalement la race de l'homme! comme si elle nous toutchait de moins près! comme s'il

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était plus essentiel d'avoir des boeufs grands et forts, que des hommes vigoureux et sains; des pêches bien odorantes, ou des tulipes bien tachetées, que des citoyens sages et bons!

Rapports du physique et du moral de l'homme.
Paris, Crapat, 1802, tome 1,
pp. 480-481.

By this time, sincere reflection on the possibility of applying reason to improve the human condition was widespread in France. Auguste Comte (1798-1857), who is generally regarded as the founder of sociology, commented as follows:

"La transmission des principales maladies, par une heredite que souvent les aggrave, a fait partout sentir le besoin de régler, non-seulement la quantité, mais surtout la nature, des produits humains. L'Occident moderne ayant de plus en plus repousse les barbares institutions destinées à compenser cette fatalité, ses dangers se sont assez developpés pour attirer l'attention universelle, à mesure que le déclin du théologisme a permis l'examen d'un tel domaine.

System de politique positive.
Paris, Caris-Goery 1854,
tome 4, p. 319.

Proudhon (1809-1865), the "socialist" reformer, asked why the state should not require individuals to obtain certificates that they were fit to marry and produce children, stressing the need to abandon the idea that women were simply personal chattels and objects solely for the satisfaction of masculine pleasures. The European aristocracy had for two millennia been in the habit of choosing their wives from families of distinguished ancestry, but in the cultural chaos that prevailed after the French revolution, such thinking tended to be lost.

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Only in England, following the publication of Darwin's *Origin of Species*, did this ancient idea come to the forefront once again.

Since the days of paganism, of the ancient Greeks and pre-Christian Celts, Latins, Germans and Slavs, the Europeans had always believed that human ability was largely hereditary, and hence had adhered to the concept of nobility and kinship. The eugenic concept declined only with the advent of Christianity, which taught the equality of all men before God. But the research of Darwin, and the discovery of the concept of biological evolution, of the mutability of species through changes in the content of the gene pool — which could be either beneficial or detrimental to the survival chances of a population - placed eugenic thought on a sound scientific footing. This new recognition of the importance of good ancestry did not pass unnoticed by French scholars Thus, Clemence-August Royer (1830-1902) wrote:

> "Mais aussi la loi de sélection naturelle, appliquée à l'humanité, fait voir avec surprise, avec douleur, combien jusqu'ici ont été fausses nos lois politiques et civiles, de même que notre morale religieuse. Il suffit d'en faire ressotir ici un des vices le moins souvent signalé, mais non pas l'un des moins graves. Je veux parler de cette charité imprudente et aveugle où notre ère chrétienne a toujours cherché l'idéal de la vertu sociale et que la démocratie voudrait transformer en une sorte de fraternité obligatoire, bien que sa conséquence la plus directe soit d'aggraver et de multiplier dans la race humaine les maux auxquels elle prétend porter remède. On arrive ainsi à sacrifier ce qui est fort à ce qui est faible, les bons aux mauvais, les êtres bien doués d'esprit et de corps aux êtres vicieux et malingres. Que résulte-t-il de cette protection inintelligente accordée exclusivement aux faibles, aux infirmes, aux incurables, aux méchants eux-mêmes, enfin à tous les disgraciés de la nature? C'est que les maux dont ils sont atteints tendent à se perpétuer

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indéfiniment; c'est que le mal augmente au lieu de diminuer, et qu'il s'accroît de plus en plus aux dépens du bien.

Pendant que tous les soins, tous les dévouements de l'amour et de la pitié sont considérés comme dus aux représetants déchus ou dégénérés de l'espèce, rien ne tend à aider la force naissante, à la développer, à multiplier le mérite, le talent ou la vertu.

Préface: Charles Darwin.
De l'origine des espèces.
Paris, Guillaumin, 1862, pp. LIII-LIV

Theodule Ribot (1839-1916), the psychologist, speculated on the possibility that the human masses might be raised by genetic selection, as the eugenic ideal began to be discussed widely in French intellectual circles:

Élever la masse au niveau de ceux qui furent à l'origine des hommes hors ligne, tel est le problème. Est-il possible?

Nous ferons remarquer, d'abord, que ce souhait est si peu chimérique, que tout l'effort de la civilisation ne tend pas à un autre but. Mais elle y arrive par l'éducation, par une action du dehors, differente de l'hérédité, qui est une action du dedans. A notre avis, l'éducation ne suffit pas à cette tâche. Il reste, chez certaines natures, un fond de sauvagerie intelligente que la civilisation recouvre, mais n'entame pas. La transmission héréditaire pourrait seule les modifier.

L'hérédité. Étude psychologique.
Paris, De Ladrange 1873, pp. 400-405.

Joseph Ernest Renan (1823-1892) in 1876 was also drawn into the discussion, strongly advocating the application of reason and science to the problem of the human condition:

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"Une large application des découvertes de la physiologie et du principe de sélection pourrait amener la création d'une race supérieure, ayant son droit de gouverner, non seulement dans sa science, mais dans la supériorité même de son sang, de son cerveau et de ses nerfs.

Dialogues et fragments philosophiques.
Paris, Calman Levy, 1876, p. 16.

Contemporary histories of sociology, written usually by dedicated behaviorists of the environmental school, generally gloss over the interest shown by pioneers such as Auguste Comte and the founder of sociological statistics, Gustave le Bon, leaving our contemporary social scientists ignorant of the historic involvement of the earlier social scientists in matters of inheritance. Despite modern advances in genetic science, too many social scientists are still immersed in the fallacious concepts of John Dewey and even of Lysenko, who both denied the significance of genetics in shaping human behavior, asserting the complete plasticity of the human mind. It is thus little realized that the possibility of eugenic improvement (as well as of dysgenic decline) was widely supported by leading sociologists in the fifty years preceding that most dysgenic of all modern conflicts, World War I. Indeed, Gustave le Bon (1841-1931) himself wrote in 1881 that:

Les conséquences des lois de l'hérédité sont aussi importantes pour les individus que pour les espèces. Elles sont cependant généralement méconnues. Nos unions se font sans que nous nous inquiétions en aucune façon de la constitution physique et mentale de l'individu auquel nous nous unissons et de celle de ses ascendants. Un éleveur un peu au courant des lois de l'hérédité prend autrement de soins pour le croisement de ses lapins et de ses cochons qu'on n'en prend généralement dans les unions humaines. Il est pourtant certain que les générations issues de nous porteront

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longtemps la trace de cette famille nouvelle a laquelle nous nous unissons sans la connaître. S'il n'y avait que les parents à en souffrir, je ne verrais pas d'inconvénient à ce juste châtiment de leur cupidité ou de leur indifférence, mais c'est en réalité la société surtout qui en est finalement victime. Il est malheureusement impossible d'empêcher tant d'unions mal assorties, tant d'unions d'êtres débiles porteurs d'affections héréditaires incurables, infirmes de corps ou d'esprit. On doit se borner à signaler les conséquences de telles unions, sans la moidre espérance, du reste, que cela puisse servir à quelque chose.

Les lois de l'hérédité nous montrent combien est dangereuse pour une société cette philanthropie mal éclairée qui favorise la multiplication d'une foule d'êtres inférieurs et incapables, destinés fatalement à devenir les pires fléaux du milieu où ils naîtront.

L'homme et les sociétés, leurs origines et leur histoire.
Paris, J. Rothschild, 1881, tome 2, p. 175

Similarly, another great pioneer of sociology and social psychology, Gabriel de Tarde (1843-1904) subscribed to the eugenic ideal, writing in the year 1890:

"On peut déjà prévoir le jour où l'homme civilisé, apres avoir créé tant de variétés animales ou végétales appropriées à ses besoins ou à ses caprices, et pétri à son gré la vie inférieure comme pour s'exercer à un plus haut dessein, osera aborder le problème d'être son propre éleveur, de transformer sceimment et délibérément sa propre nature physique dans le sens le plus conforme aux vœux de sa civilisation finale."

Les lois de l'imitation.
Paris, Félix Alcan, 1890, p. 275

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The negation of natural selection in modern societies was also noted by Charles Richet (1850-1935) in the *Revue Scientifique* on 12 March, 1882, when he commented on the "absurdity" of permitting dysgenic forces to take their course when it was in man's power to counterbalance the decline of natural selection by "artificial selection." Indeed, he saw this as essential to the very survival of civilized races whose culture had freed them from the healthy effect of natural selection:

> "En outre, toutes ces études sur la sélection et l'hérédité auront, dans un avenir, il est vrai, extrêmement lointain, leur retentissement sur l'homme même. Quand on connaîtra bien les lois de l'hérédité, et leurs applications pratiques, on en transportera les données à la race humaine elle-même; on ne se contentera pas de perfectionner les pigeons ou les lapins, on essayera de perfectionner les hommes. Ce sera assurément une chose étrange, faite au premier abord pour surprendre, très naturelle cependant et très simple, que l'élevage appliqué à l'homme. Mais on sera forcé d'en venir là, si l'on veut vraiment que l'homme fasse des progrès. Chez les sauvages, il y a une sélection naturelle, tandis que dans les societes civilisees la selection ne exerce pas. C'est là une inconséquence et une absurdité contre lesquelles tôt ou tard on voudra réagir: il faudra alors préparer les bases d'une sorte de sélection artificielle, par l'effet de laquelle les hommes deviendront plus forts, plus beaux, plus intelligents. Comment y arrivera-t-on? Il n'est pas temps d'y penser; il suffit d'indiquer le problème pour montrer l'importance des études de zoologie expérimentale, qui partiront de la transformation artificielle des espèces vivantes pour aboutir à la transformation même de l'homme.
>
> "*Dans cent ans*"
> *Revue Scientifique, 12 mars 1892, p. 329*

By now the eugenic concept was firmly ensconced in broad

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segments of French academe, to the extent that it was perceived as a significant threat to those socialist thinkers who (unlike Proudhon) viewed any recognition of the role of heredity in shaping individual or group behavior as totally destructive of their egalitarian dreams. Their philosophy required that humankind had to be totally malleable, in order that they might reshape society to bring about the golden age of their dreams. The eugenicists, by contrast, believed that posterity could benefit best from a sound genetic endowment. One of the leading eugenicists was therefore Georges Vacher de Lapouge (1854-1936), who openly recognized disparities between diverse populations or breeding pools, and advocated *conscious eugenics to preserve the qualities of the French* population. Recognizing the damage done by the French revolution, he hoped that it might be possible to devise a genetic program which would return the French population to the same genetic level that prevailed prior to that epoch of dysgenic bloodshed and "reverse selection":

> Toute l'évolution sociale est dominée par la sélection. En vertu de leur organisation psychique, cérébrale et crânienne, les éléments ethniques se multiplient ou s'éliminent. Les événement engendrent ainsi des mouvements sélectifs, et la sélection produit les événements historiques. A mesure que la civilisation est plus avancée, la sélection sociale devient plus péjorative, et l'usure se produit avec d'autant plus de rapidité que la vitesse du progrès est plus grande. La période d'arrêt et de recul approche pour les races les mieux douées et pour l'humanité tout entière. La sélection systématique paraît le seul moyen possible d'échapper à la médiocratie prochaine et à la déchéance finale. Si difficile qu'elle puisse être en pratique, on ne doit pas la regarder comme impossible. Il n'y a point à s'occuper outre mesure des obstacles que lui apportent les idées du temps: dans l'avenir, et à défaut chez des races qui pensent et sentent autrement ces obstacles disparaîtront en tout ou en partie. Des

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horizons dont nous ne pouvons voir la moindre idée peuvent s'ouvrir ainsi devant l'humanité.

Les sélections sociales.
Paris, A Fontemoing, 1896, pp. 489-490.

Author Henri de la Haye Jousselin further quotes Maurice Barrès (1862-1923), another French eugenicist who turned his thoughts to national improvement. Barrès studied the history and customs of the Spartans, who had been devoted to the idea of human excellence and who had believed firmly in the importance of heredity in determining human ability. To illustrate this trend in French thought, he cites Barrès as follows:

Voici l'un des points du globe où l'on essaya de construire une humanité supérieure. Il est trop certain que la vie n'a pas de but et que l'homme pourtant a besoin de poursuivre un rêve. Lycurge proposa aux gens de cette vallée la formation d'une race chef. Un Spartiate ne poursuit pas la suprématie de son individu éphémère, mais la création et le maintien d'un sang noble.

Je sais tout ce qu'on a dit sur la dureté orgueilleuse de Sparte. Ces critiques sentent l'esprit subalterne... Quant à moi, j'admire dans Sparte un prodigieux haras. Ces gens-là eurent pour âme de vouloir que leur élevage primât.

Le voyage de Sparte.
Paris, Juven 1906, pp. 231-232.

In this maelstrom of intellectual activity, it was not to be believed that Frenchmen would not themselves conceive of the damage done by Napoléon's egomaniacal assault on the freedom of other European nations, at the cost of the French genetic heritage. Thus Urbain Gohier (1862-1951) wrote in 1907:

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> Au commencement du dix-neuvième siècle, les guerres de Napoléon détruisirent tout ce qu'il y avait de plus brave et de plus vigoureux, l'élite physique de la nation, laissant pour la reproduction les débiles, les invalides, les réfractaires. La tartuferie humanitaire complète la besogne, en veillant au salut, à la multiplication des éléments morbides. Et, là-dessus, de grands mots: Amour des hommes! Large pitié! Ame généreuse de la Révolution qui rend à la vie ceux que la vie rejetait! ...
>
> Mensonge, absurdité. L'esprit de la Révolution fut profondément humain, parce qu'il concevait et voulait le bonheur absolu de l'humanité; il n'y a point de bonheur contre les lois de la nature; et le premier souci de la nature est l'élimination des individus malsains.
>
> "*Une loi de salut*"
> *Le Matin, 4 octobre 1907, p. 1.*

Two final quotations illustrate the survival, even in the unfavorable climate of Post-World War II France, of the eugenic ideal. Jean Rostand (1894-1977) wrote in *La Biologie et l'avenir humain* in 1950:

> On ne saurait, en tout cas, méconnaître la gravité et l'ampleur de ce conflit qui, dressent l'humanisme contre le 'biologisme,' oppose les intérêts positifs de l'espèce à ses impératifs spirituels, son profit génétique à ses valeurs morales. *L'homme, dès à présent, sait qu'il peut agir sur l'homme*. Il possède le secret de s'améliorer tant dans sa chair que dans son esprit. Il est maître de se grandir, et avec une relative facilité, avec une relative promptitude. Ce progrès qui est à portée de sa main, il y renonce aujourd'hui plutôt que de le devoir à des moyens qui lui répugnent. Mais le refusera-t-il demaim, le refusera-t-il toujours?

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La biologie et l'avenir humain
Paris, Albin Michel, 1950, p. 81.

And, again, as late as 1969, Rostand wrote in *La biologie a la croisee des chemins*:

> Que l'espèce humaine soit directement menacée dans la qualité de son patrimoine héréditaire, c'est là une conclusion à laquelle il paraît bien difficile d'échapper. En dépit de l'amélioration apparente des humains due à la meilleure hygiène, à la meilleure nourriture, à la pratique des sports et qui se traduit par l'élévation de la taille, par les progrès des performances sportives, tout cela n'est qu'apparence. *Il y a une contradiction essentielle entre le mieux-être individuel et le bien genetique.*
>
> La civilisation, clémente aux mauvais gènes, accroît la source biologique du mal. Nous payons cher génétiquement, le progrès médical et social.

La biologie a la croisee des chemins.
Atlas, no. 30, Janvier 1969, p. 69.

Author Henri de la Haye Jousselin has compiled a surprisingly comprehensive index to French scholars who have espoused the eugenic idea, from the seventeenth century to the present, and provides the reader with no less than 751 fully anotated references, the last articles referenced having been published as late as 1989. This scholarly reference work is organized chronologically, but is also indexed by authors, and constitutes a resource book of the utmost value to those interested in the history of eugenic thought. As such it is an indispensable reference tool for every scientific library.

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ARTHUR JENSEN AND THE HERITABILITY OF I.Q.
A Case Study in the Violation of Academic Freedom

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Arthur Jensen is a scholar of many talents, who might in contemporary language be termed a Renaissance Man. Because of his talents he was to become the central focus of the Far Left's attacks on any who dared refer to genetically-based disparities in human abilities. Because of his research into the heritability of intelligence, Jensen, even more than his friend the Nobel Prize-winning William Shockley (the co-inventor of the transistor), became the prime academic target of the Left. Indeed, it was Jensen's research into the nature of intelligence that attracted the attention of that distinguished mathematician and physicist, who quickly saw the validity of Jensen's research and became an active champion of the conclusions he considered to be inherent in Jensen's work – the need for a practical but voluntary eugenics program.

The idea of eugenics, of course, is founded on the idea that human behavioral potential is rooted, to some extent at least, in inherited qualities, and this infuriates Leftist ideologues, who seek to argue that all humankind is biologically equal, and that only capitalism creates the differences in achievement which distinguish one individual from another or one race from another. Thus as the Marxist publication *Progressive Labor* warned, "academic racism" (serious scientific discussion about racial differences) undermined communist ideology. Consequently, they needed to build "an *offensive* [their emphasis] communist strategy against racism." Therefore the Progressive Labor Party (PLP) urged that it should: "heat up the class struggle by bringing about class unity in struggle across racial lines ... we need courses on racism that can be the core of a campaign, with lunch-time lectures, films, speakers from anti-racist struggles, columns in the campus press and interviews on campus radio – courses affiliated with the Black Studies or similar programs ... we can deepen the anti-racist sentiment

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that exists, by sharp exposure of the new racism that the big bankers want to replace it with." Their program, in short, was "aimed at running the few racists off the campuses," and amongst the scholars they targeted the name of Jensen was prominent.[1]

While Leftist student and faculty activists, reinforced by a large segment of the news media, sought to negate consideration of Shockley's eugenic concerns by labelling them as prejudiced and "racist," Jensen's accepted eminence in the field of psychology made it even more important for the Far Left to block him in order to defend their clumsily constructed but ideologically-necessary dogma of the biological equality of mankind. How was it possible to blame capitalism for inequality if scientists were permitted to show that all people and all races are simply not biologically equal?

Jensen was to become their prime target, because he had determined that genetic factors were 80% responsible for differences in intelligence among humans, and that serious dysgenic trends were in place in the Western world. In the climate of the 1970's, however, he saw clearly that pragmatic eugenic measures such as Shockley's "Bonus 1,000 Proposal" – whereby the state would offer to pay $1,000 per IQ point to individuals with IQs under 100 who voluntarily agreed to be sterilized – were unlikely to be accepted until there was a wide realization of the essential importance of an understanding of the role of heredity in determining human ability. Thus Jensen set about researching the relationship between intelligence and heredity, and the Left became understandably alarmed as the academic world began to take an interest in his work.

Jensen's Background

An accomplished musician and symphony conductor at the age of seventeen, it might be said that music, not psychology, was Jensen's first love. Indeed, he humorously described

1. "Mobilizing Students, Intellectuals Against Racism: A Perspective," in *Progressive Labor*, Volume 9 Number 2, July 1973.

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himself to one news reporter as "a frustrated symphony conductor," but as an undergraduate student he soon developed an interest in psychology. His initial training emphasized the psychoanalytic tradition, and in his early days his orientation was almost exclusively environmentalist.

Taking his B.A in psychology at Berkeley in 1945, Jensen obtained an M.A. at San Diego, and a Ph.D. in clinical psychology at Columbia University in 1956. However, he slowly came to question whether the case study approach to psychology was adequate, and he was consequently enthusiastic when he came across Hans Eysenck's *The Scientific Study of Personality*,[2] which stressed a more statistical, quantitative and experimental approach to psychological research. Finding Eysenck's more objective statistical approach attractive, Jensen arranged to undertake post-graduate work in London under Eysenck's direction.

Concentrating initially on the question of memory, Jensen became an expert on the psychology of human learning. It was Eysenck's emphasis on quantitative facts rather than his interest in genetic factors that first impressed Jensen. And although in London Jensen attended a lecture by the renowned Sir Cyril Burt, and admired that famous scholar's presentation, he did not immediately feel impelled to enquire further into the role of genetics in determining human mental processes.

Returning to America to take up a teaching post at his alma mater, the University of California at Berkeley, Jensen continued his research into human learning. However, a puzzling phenomenon reported to him by one of his graduate students caused him to ask questions which demanded answers that went beyond his earlier concepts.

Working at a school for retarded students, one of Jensen's graduate students noted that while both the white and black students seemed to be retarded in the same class, performing more or less equally in academic pursuits, the white youngsters

2. Hans Eysenck, *The Scientific Study of Personality*. Greenwood. 1952.

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also appeared to be retarded in their recreational behavior, but the black students seemed to behave normally when not engaged in academic pursuits.

Seeking to explain this disparity of behavior, Jensen developed the idea that there must be two separate but interrelated levels of human intelligence. Learning tasks involving memory belonged to what he called Level I activity: these were guided by the same Direct Learning skills he had been studying for years. The process of rote learning involved abilities in the receipt, storage, and output of untransformed information. A second level of intelligence, however, related to the active processing of information – the internal transformation of inputs to determine appropriate responses. Reasoning and abstraction were the kernel of this Level II ability.

Level II, Jensen concluded, was responsible for most intellectual achievement beyond the very early stages of a child's education. The reason why the black children in the special classes behaved normally at play while the white children alongside them remained backward even in their leisure time, was that the black children as a group, were less competent than normal whites in Level II of mental ability. It was for this reason – not because they were seriously retarded – that they could perform recreational activities (Level I) quite normally, while being no better than the genuinely retarded white students alongside them in academic pursuits (Level II activity).

Recognizing the significance of this theory, which explained the statistically diverse abilities of the members of different ethnic groups to perform effectively in IQ tests (a Level II activity), Jensen began to research statistical evidence relating to the heritability of the two levels of intelligence, both within and between ethnic groups. Once it was conceived that heritability might affect the distribution of skills in the *two different* levels of mental ability, then the question of an identifiable IQ "gap" based upon race, which could not be adequately explained by purely environmental causes, ceased to be a problem. Nature and Nurture were no longer to be seen as opposing and mutually exclusive theories, but as two

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forces, the one genetic and the other environmental, which together shaped human personality just as they interacted to shape the character of every other living thing on this earth.

It was from these researches that Jensen was able to refine earlier work concerning IQ differences based on race. He took the view that due weight must be given to the biological basis of individual and group differences in educationally relevant traits. While opponents at first sought vehemently to deny that genetically determined differences existed, today – largely due to Jensen's laborious compilation and analysis of statistical data, reinforced by his well-reasoned expositions – few would dare or even desire to attempt to deny that genetic forces play a substantial role shaping human behavior and human personality, including intelligence. Today his opponents restrict themselves to arguing about the *degree* to which heredity, as distinct from life history, is responsible for personality. Such has been the impact of Jensen upon the world of psychology. Unfortunately, few are yet ready to recognize that the genetic component is more vital than the environmental so far as the longterm prospects of humanity are concerned, since dysgenic trends reduce the capacity of future generations to cope with environmental factors.

Although his more bitter opponents – who not incidentally usually hold strong Leftist socio-political convictions – accuse Jensen of "racism", they cannot effectively fault his arguments. Perhaps knowingly – prefer to overlook his own background in the environmental tradition and his deep personal sympathy toward the plight of those of any race who are less favorably equipped with reasoning ability. Jensen, it should not be overlooked, was a man who had an early fascination with the ideals of Mahatma Gandhi, who opposed the Viet Nam War, and who paid his dues regularly to the American Civil Liberties Union. He believed, in his own words, that a man should "use his life in ways relevant to serving his fellow men." And that is precisely what he did.

Jensen's research covered such a breadth of data, and is so thoroughly reasoned, that it has been widely accepted in the academic world, with a few significant exceptions. Those who

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criticize him are usually of Leftist political persuasion; and in view of the political implications of any discussion about race, his work has generally been adversely reported in the media. However, data from diverse continents and even from communist countries have been analyzed and found to support his findings. As Jensen himself has pointed out, researchers in communist countries have noted the same correlations between children's IQs and the occupational classifications of their parents as researchers in the capitalist West have found. Similarly, communist researchers interpret these differences as largely attributable to genetic factors.

Although Jensen's views have been widely accepted in the academic world, Leftist opposition (both within academia and outside) has prevented his research from being known or accepted by the general public, and it has therefore failed to affect public legislation. This is largely attributable to the treatment given to his views in the media, which have favored the views expressed by his Marxist and Left-leaning opponents in academia, and to an inherent unwillingness of people to face troublesome facts. Jensen has himself addressed the widespread reluctance of society to grapple with the problem of dysgenics. This reluctance to face the significance of both group (ethnic and racial) and individual differences in inherited intellectual abilities is rooted in the tendency shown by most individuals to remain on the remote fringes of any controversial subject; to sidestep central questions; to blur the issues and tolerate a degree of vagueness in definitions, concepts and inferences that would be unseemly in any other realm of scientific discourse. As Jensen put it: "Some agree with me, but say we shouldn't talk about socially disruptive things, but keep them in cloistered scientific circles, as if the truth should be science of the elite ..."[3]

The Harvard Educational Review Article

As Jensen's creative contributions to psychology became

3. See "Racial Intelligence Findings Explained" in *The Oregonian*, Portland, April 29, 1972, p.10.

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better known, he was invited by the student editors of the *Harvard Educational Review* to prepare a manuscript summarizing his views on inheritance and I.Q. The article, published in 1969, was entitled "How Much Can We Boost IQ and Scholastic Achievement?"[4] Researched and documented in impressive detail, it immediately reached a wide audience. It drew the attention of the academic community, of policy-makers in Washington – and also of the mass media. From that point on, Jensen was to be assured the eternal enmity of the Left, eager as they were to defend what they regarded as the integrity of Marxian thought and the basic justification of violent revolution, which was that poverty is solely the creation of the exploiting capitalists. He was also faced with an assortment of more moderate idealists and of interested parties who had a vested interest in continuing the ever more ambitious social spending programs, which were rooted in the environmentalist doctrine that political legislation could by itself produce equality in the human condition.

Possibly the best example of how the Left reacted to Jensen's *HER* article, which took up almost an entire issue of that periodical, is to be found in the Students for Democratic Society (SDS) pamphlet entitled "Jensenism: A Closer Look." Supported by quotations from the French Marxist-Existentialist Jean Paul Sartre about racism in France, and from American Marxist Richard Lewontin ("racism is the key social weapon used by the 'haves' to enforce the status quo on the 'have nots'"), the authors describe Jensen as being "a psych prof here who reincarnated the old spirit of biological supremacy." Under the heading "Jensen's Pseudoscience," the SDS pamphlet began by giving a summary of Jensen's article for the benefit of the readers who were most unlikely ever to read the *Harvard Educational Revue* or even understand for themselves what Jensen was saying. The authors concisely declared that:

> Jensen's article in the *Harvard Educational Review (HER)* is highly technical and difficult to understand [the

4. Arthur Jensen, "How Much Can We Boost IQ and Selective Achievement," *The Harvard Educational Review*, 1969.

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authors obviously have no illusion about the intellectual competency of those who read their pamphlets]; this section of our pamphlet hopes to present a concise analysis and critique of "Jensenism." Following Hurst [John Hurst, an associate professor in the Berkeley education department who obviously assisted the SDS], we have found it easiest to divide the *HER* article into 5 hypotheses, each of which builds on the one(s) before it:

1. Intelligence, measured by IQ scores, is a "real trait", like height, and is a person's most important mental ability.

2. Intelligence (IQ) is predominantly determined (restricted) by one's genes.

3. Class and race differences in intelligence are primarily the result of genetic differences.

4. Compensatory education has failed, largely because such differences have not been taken into account.

5. Black children are poorer at cognitive learning (abstract reasoning) than whites.[5]

The Marxist publication then went on to explain why the authors opposed any scientific theory or the publication of any data that identified genetics as having anything to do with either individual or group mental abilities. This, they said, was capitalist propaganda designed to undermine the Marxist "truth" that inequality of wealth existed only because capitalists plundered the workers. The possibility that some people were more productive than others, and especially that this might be due to inherited qualities, was clearly destructive to the hate which they attempted to preach in support of their revolutionary goals to seize political power. Consequently Jensen, while simply seeking to explore reality and determine the truth, became a threat to the entire Marxist construct, political as well as philosophical, and had to be stopped. No doubt they hoped to ensure his dismissal from the university world, but at the least they planned to ensure that his ability to spread the

5. Jensenism: A Closer Look. Undated SDS Pamphlet (circa 1973) p. 7.

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truth should be restricted by every possible effort. "No free speech for racists" became their slogan.

Thus accused by the Left of "racism," Jensen sought to *clarify the social and economic implications of his discovery* still further, so that the significance of what he was saying and the emptiness of the canards raised against him might be appreciated. He pointed out that "a problem which is socially more important than the question of racial differences, per se, is the high probability of dysgenic trends in our urban slums. At least 16% of black children (as compared with less than 2% of white children) in our nation's schools are mentally retarded by the criterion of IQs under 70, and their scholastic performance is commensurate with this level of ability. The figure is much higher in 'inner city' schools, and these children come from the largest families. How much of this retardation is attributable to genetic factors, and how much to environmental influences, we do not know. It is my position we should try and find out."[6]

In short, he was not seeking to allege that all blacks were intellectually inferior to all whites – he made that repeatedly clear in his writings – but that society should be aware of the dysgenic trends at work in advanced nations. Blacks, also, were threatened by this trend, since blacks who had the ability frequently rose out of the ghettos and moved into higher income groups where they usually had fewer children than the less intelligent blacks who remained trapped by their own inability to achieve intellectually. In consequence, to the extent that intelligence was determined by inheritance, and his research indicated that this might be as high as 80%, each successive generation of blacks would become intellectually weaker. Indeed, a wide genetic and economic gap might be expected to appear, separating blacks with genes for higher intelligence from those with a poorer heritage in this area of behavioral ability.

The Far Left attempted to bury the celebrated author's

6. Letter to the Editor, *New York Times Magazine*, Sept. 15 1969.

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findings by wild accusations that he was a hireling of the Rockefellers and international capitalists – that he sought to deprive minorities of all environmental aid in order to keep them as cheap labor for the capitalist. Yet as more balanced observers such as Professor William Havender have observed: "Despite what the radicals continuously alleged, Jensen never advocated ending Head Start [or other programs designed to give every possible environmental assistance to help compensate for biological handicaps]."[7] He continued: "Jensen carefully advances innovative suggestions aimed specifically at increasing the effectiveness of education ... for these (black) children."[8]

Recognizing the news potential of accusations against Jensen of "racism," the media seized on any criticism of Jensen's research they could find when they heard of Jensen's *HER* article. The student editors of the *Harvard Educational Review*, who had their careers to think of and who did not realize that they had trespassed on dangerous ground, took fright. The edition containing Jensen's article sold out rapidly, and out of fear of adverse publicity – which they felt could ruin their careers – the student editors decided against reprinting. Jensen himself could not even obtain the copies of his own article which are normally sent to authors. He received a multitude of complaints from scholars who could not obtain the article. Typical is the letter he received from David Rosenthal, Chief of the Laboratory of Psychology at the U.S.Department of Health, Education and Welfare in Bethesda, Maryland:

> Dear Dr. Jensen,
>
> I am one of those who has tried to get a copy of the Harvard Educational Review issue that has stirred up such an outcry ... My poorly xeroxed copy is barely readable, but I was able to discern in it a high-level job

7. William Havender. "Sense and Nonsense About the Jensen Heresy" in *The Alternative: An American Spectator*. April 1976, Vol. 9 No. 7.
8. *Ibid.*

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by a man who was well on top of his field. Congratulations. The attempted rebuttals that I have seen, on the other hand, have been weak, with more emotion than rebut..."[9]

Professor Milgram, of the Graduate Center of the City University of New York, was typical of those many who wrote privately to express support, but few of whom made their support known to the media:

Dear Dr. Jensen:

We are all, I think, a little ashamed of some of the treatment you have received as a result of your scholarly article on intelligence test scores. You should know, however, that the vast majority of psychologists stand fully behind you in your attempt to explore the meaning of intelligence and to present your ideas of the truths that underlie them.[10]

Snyderman and Rothman have since confirmed that early prognosis in their recent book entitled *The IQ Controversy: The Media and Public Policy.*[11] But the pressure on Jensen was only just beginning.

Richard C. Lewontin

A number of highly vocal Leftist scholars also sought to attack Jensen, both in writing and by more indirect methods through scholarly associations. Notable amongst those who attacked Jensen in writing were Lewontin, Martin Deutsch, and Jerry Hirsch, in that order of consequence. It is worth noting that, because of its zeal, cohesion and media sympathy, the Left can assemble a highly organized contingent to silence

9. Letter to Arthur Jensen, dated Nov. 17, 1969, from Dr. David Rosenthal, Chief, Laboratory of Psychology, National Institute of Mental Health, Bethesda.
10. Letter to Arthur Jensen dated May 21, 1969, from Professor Stanley Milgram, Graduate Center, City University of New York.
11. Mark Snyderman and Stanley Rothman. *The IQ Controversy and the Public Media.* Transaction Books, 1988.

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a foe or to damage his or her reputation.

Victims of these tactics generally have no comparable artillery on which to rely during these battles, since they themselves are usually not politically motivated. Only the strength of their data, research, and use of incontrovertible fact is able to allow them to withstand the broadsides emanating from several directions at once.

It would have been out of character if nobody from the Marxist-aligned *Science for the People* had not come forward to attempt to rebut Jensen. Richard Lewontin, then at the University of Chicago, stepped into the breach. In a March, 1970 paper published somewhat surprisingly in the *Bulletin of the Atomic Scientists,* he attempted to refute Jensen by using politically-slanted debating guile rather than reason. Thus, Lewontin wrote:

> In the Spring of 1953, Pope Innocent X condemned a pernicious heresy which espoused the doctrines of 'total depravity, irresistible grace, lack of free will, predestination and limited atonement.' That heresy was Jansenism and its author was Cornelius Jansen, Bishop of Ypres.
>
> In the winter of 1968 the same doctrine appeared in the *Harvard Educational Review*. That doctrine is now called "jensenism."[12]

The article went on to ridicule William Shockley, the Nobel Laureate in physics and author of some four hundred scientific articles, as "the eminent Anglo-Saxon inventor", and referred to Edward L. Thorndike, possibly America's greatest psychologist and a pioneer in twin studies of the heritability of intelligence, as a "Methodist Yankee." In short, Lewontin relied heavily upon prejudice and pejorative ridicule.[13]

Indeed, Lewontin continued to complain that "Jensen has surely become the most discussed and least read essayist since Karl Marx." Lewontin has a way with phrases – he is an

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12. Richard C. Lewontin, "Race and Intelligence" in the *Bulletin of the Atomic Scientists*, Volume 26, Number 3. March 1970.
13. *Ibid.*

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effective writer – and his style had its impact. Nobody worried about the fact that the pope had persecuted Galileo for advancing truth in the face of established prejudice, or that modern science might be much more sympathetic to Bishop Jansen than to Pope Innocent X. Most cultured people, the present writer included, enjoy historical references, and Lewontin is to be complimented on the quality of his propagandist debating style, though not on his objectivity or his intellectual morality.

What we must remember is that Lewontin favors Marxist philosophy. This he showed in a talk he gave at Berkeley on April 4, 1973, when he stated that racism was "the key social weapon" used by the "haves" to enforce the status quo on the "have nots." He proceeded to accuse Jensen of reincarnating "the old spirit of biological supremacy" and was quoted not only in the *Daily Californian* (April 5, 1973) but in subsequent publications of the Students for Democratic Society, a Marxist organization with goals very close to Lewontin's own political interests.

The *Bulletin of Atomic Scientists* provided space for Jensen to reply to Lewontin, which he did in an effective scholarly manner, eschewing Lewontin's dramatic but less logical debating style. He pointed out, among other things, that Lewontin totally ignored one of his main theses, "a problem which is more important than the question of racial differences per se, namely, the high probability of dysgenic trends in our urban slums."[14] It was reality, and care for the future of our human species, that concerned Jensen, not petty squabbling, the sole purpose of which was to defend an indefensible ideology – Marxism – based as that ideology is on the absurd pretension that all (human) biological organisms are born with equal (i.e. identical) potential, and that what happened to them after that is solely the product of one factor, class warfare.

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14. Arthur R. Jensen "Race and Genetics of Intelligence: A Reply to Lewontin" in the *Bulletin of Atomic Scientists*, Volume 26, Number 5. May 1970.

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Martin Deutsch

But the main ammunition used in subsequent quasi-academic attacks on Jensen was even more questionable; it consisted of an unsubstantiated charge made by a certain Martin Deutsch that he had identified fully "53 major errors or misinterpretations" in Jensen's *HER* article. Deutsch had credibility as director of the Institute for Developmental Studies at New York University's School of Education, but when asked to list the errors he claimed to have found he simply stonewalled. A direct transcription from tape recordings of Deutsch's comments at Michigan State University on July 8, 1969 records his bland allegation that Jensen had perpetrated a fraud on the academic community. In these remarks he charged that he had found "... really abominable misinterpretations that Arthur Jensen placed on the psychological literature in his discussion in the Winter issue [of *HER*]." He alleged, without any data to substantiate his remarks, that:

> ... certain of my associates and myself have spent the last eight weeks going through every single one of Arthur Jensen's references and we found fifty-three major errors or misinterpretations, all of them unidimensional and all of them anti-black. So we felt from this that there may be another element, not a scientific one, that had entered into the construction of the original article.

Deutsch's charge was so gross that it naturally circulated widely amongst the international community of psychologists. Scurrilous though it proved to be, his charge formed the cornerstone of every argument that was then raised against Jensen's paper. Jensen, of course, could not refute Deutsch's charge since Deutsch steadfastly refused to identify the 53 errors he claimed to have found. In correspondence to Deutsch, Jensen tried to obtain a list of the alleged errors in his work, so that he could examine these and respond to the allegation, which amounted to an academic smear. But Deutsch consistently refused to back up his statement with any such list. Other writers glibly referred to Deutsch's identification of "53 errors" in Jensen's work, but nobody could learn what these were.

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The extent of Deutsch's evasion surfaced in 1970 when, still failing to supply a list of the alleged errors, he refused point blank to correspond further with Jensen (whose tone, in all letters to Deutsch, was restrained, polite, and scholarly.)

Because of the widespread publicity given to Deutsch's allegation, Jensen was obliged to ask that the American Psychological Association investigate the matter, since a serious breach of academic ethics was involved. In Jensen's letter of February, 1971 to Dr. Fred Strassburger of the American Psychological Association (APA), in Washington, D.C., Jensen raised several pertinent questions. He asked that the Association should request an "honorable response" from Deutsch.

Jensen wrote:

> A copy of Deutsch's article in the *Review* (Summer, 1969) will, of course, not do the job. There he claims "17 errors in a casual perusal" (*HER*, Summer 1969, p. 524); again, he claims they are all in the same direction! He gives only three examples of these alleged errors, but when these are checked, it turns out that not one is an *error*! "
>
> "... The same thing happened to Ellis Page of the University of Connecticut. I am actually trying to identify all errors in the article, so that any real errors can be corrected in footnotes in a reprinting of the article ... All of the important points have been checked and double-checked by some of the most qualified persons in genetics and psychometrics. I doubt if any article in the history of psychology has been more carefully checked by more qualified persons.

Undoing the damage caused by Deutsch's "53 error" canard, widely publicized throughout the academic universe, was of course impossible unless the alleged errors were listed by Deutsch. Pressures mounted, and many scholars sought to avoid any publicity on Jensen's behalf for fear of being publicly accused, like him, of racism. Marxists and fellow-thinkers in academe took advantage of the impasse, and

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managed to sponsor a panel discussion under the aegis of the American Anthropological Association at their meeting in Toronto in December 1972.

The panel was in no way representative, with nobody invited to represent Jensen's views. The small cadre that participated proceeded to declare against Jensen's views, and without hearing any defense denounced him as a racist. Their resolution was colorful, and heavily politicized, in its language. It "condemns as dangerous, unscientific, racist, sexist, and anti-working class" the "theories of genetic inferiority" supposedly launched by Jensen. In particular, it showed its political rather than academic interest by passing resolutions condemning police "attacks" on students and calling "upon the *workers* [our italics], students and faculty to demand the establishment of a society which attacks racism and inequality rather than encouraging 'scientific' rationalization." The resolutions of this kangaroo court were widely publicized in leftist circles[15] and also in a pamphlet put out by an organization pretentiously styling itself Scientists and Engineers for Social and Political Action. This was an organization that used the same address as the Far Left Science for the People with which Lewontin was associated.

Under pressure from fellow psychologists, and responding to an article criticizing him and defending Jensen written by Berkeley Rice in *Psychology Today*, Deutsch wrote that his statement about 53 errors had been an off-the-cuff conversational remark, and he had not realized that it had been taped. However, he was obliged to produce 53 alleged errors, on production of which Jensen quickly proved that there was indeed only one error on the entire list, and that was a typing error of no academic importance.

Jerry Hirsch

Jerry Hirsch is a professor of psychology at the University of Illinois, Urbana-Champaign, who has shown his convictions

15. The resolution was published in the SDS pamphlet entitled Jensenism: A Closer Look (undated), p. 24.

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by established a graduate program in "institutional racism". His ability is demonstrated by the fact that he succeeded in getting this funded with tax money. One of the most extreme and extravagant of Jensen's critics, Hirsch is on record as having charged (again without scientifically acceptable evidence to substantiate his allegations) that "Jensen's misrepresentations are legion." Hirsch told *The Daily Californian*[16] that "Tracing the *Harvard Educational Review* article back to its original sources discloses disgraceful misrepresentation."

Hirsch is certainly one of the most vitriolic and activist warriors in the Neo-Lysenkoist camp. He has gone to extremes in his attempts to discredit the research of scholars who research behavioral differences which are hereditary in the sense that they are race related, and frequently resorts to abuse and the use of epithets which might well be regarded as libelous.

Hirsch's spleen reveals itself when he allows himself to complain about the amount of research carried out by Jensen and published by Jensen in journals of repute or through leading publishing houses. Jensen and Herrnstein have published a remarkably impressive quantity of literature on the subject of intelligence and heredity, and this irritates Hirsch severely. Indeed, Hirsch saw fit to complain that over a five year period Jensen had written and published an average of 300 printed words per day. He declined to regard this as a mark of scholarly erudition, choosing to denigrate it as "an undisciplined flow of intellectual pollution" – even though all this material was published by eminent publishing houses or by leading academic journals of the day. By contrast, Hirsch grumbled, the *American Psychologist* had rejected papers against Jensen written by Leon Kamin (a Marxist) and W.N. Schoenfield – the latter having had an anti-Jensen paper entitled: "Notes on a Bit of Psychological Nonsense: 'Race Differences in Intelligence'" rejected by that journal. Hirsch further charged that virtually the entire scholastic establishment has been "scandalously hoodwinked" by the "Jensen

16. "Psychologist Blasts Jensen" by Anthony Thompson. *The Daily Californian*, Feb. 26, 1974.

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disgrace." All this he wrote in an article which he chose to call: "Jensenism: The Bankruptcy of 'Science' Without Scholarship." Not surprisingly, this article did not appear in any prestigious psychological journal, but was printed with joyous acclaim in another undated Students for Democratic Society pamphlet.

To support his implied allegation that "Jensenism" was an instrument of class warfare aimed against the poor, Hirsch actually pointed to the number of prominent psychologists who had reacted favorably to Jensen's 1969 *Harvard Educational Review* article. He aggrievedly commented that this article was "supported by a brow-beating (sic) 159-item bibliography which has overwhelmed both critics and disciples who join in extolling Jensen's 'scholarly article'." Hirsch further recorded his resentment of a scholarly reviewer who had written that "[Jensen] may find his position politically distasteful but ... it is the only way to maintain his scientific integrity ... Jensen has done his homework."

Actually accusing Jensen of "fakery", Hirsch condemned the many eminent scholars who had publicly praised Jensen's work, listing Philip E. Vernon, Hans Eysenck, R.J. Herrnstein, L. Eaves, Ernst Mayr, and Nobel Laureate Sir Peter Medawar. All of these, he said, had been "duped" by Jensenism – along with the majority of the psychological community. Bitterly, he admits that "even Dobzhansky nods sympathetically" in favor of Jensen's research.

Tiring of searching for fresh "evidence" of Jensen's tendency to "sink" to unethical "misrepresentation," Hirsch turned his attention to attacking the reputation of the highly distinguished Professor Emeritus of Psychology, Raymond B. Cattell, of Illinois University (Hirsch's own base of activity) and complained that "my University of Illinois squandered a career-long research professorship on [Cattell]." Any psychologist interested in IQ and IQ testing knows that Cattell is a giant figure in this field. However, Hirsch passes over Cattell's multitude of published books and articles, presumably taking it for granted that all who see fit to publish Cattell's research are agents of capitalism. All he can do is to take solace in the knowledge that that well-known Marxist, J.B.S. Haldane, had

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also disliked Cattell.

Comparing Cattell with the "disgraced Vice President Spiro Agnew," Hirsch railed against Cattell's "Hitler-type recommendations" on the value of taking eugenic needs into consideration when shaping taxation and other government activities which impact upon the fertility of different segments of any population. Unsatisfied by this, Hirsch has also attacked other scholars. These include Seymour Benzer of Cal. Tech., a fruit fly specialist; Lloyd Humphreys, former head of the Psychology Department at the University of Illinois; Frederick Mosteller, Professor of Statistics at Harvard; William Shockley and Canadian psychologist J. Philippe Rushton, a Guggenheim fellow; and University of London psychiatrist and psychologist, Hans Eysenck, who has published several books showing that intelligence is largely dependent on genetic factors. Although Eysenck left Germany with his family in the early 1930s in reaction to the election of the National Socialists to power, Hirsch still sees fit to accuse him of Hitlerite notions – a tag which hardly seems plausible. Eysenck goes to "almost diabolical extremes" to avoid recognizing the views of scholars who oppose hereditarian theories, Hirsch alleges. Besides, Hirsch concludes, as if to prove his point, Eysenck shares Jensen's views.

Hirsch's condemnation of Jensen lacks scholarship and relies primarily upon invective. Thus he continually alleges that Jensen's views are "as heinously barbaric as were Hitler's and the anti-abolitionists." He quotes the following question from Jensen's writings to prove his point: "Is there a danger," writes Jensen," that current welfare policies, unaided by *eugenic foresight* (Hirsch's italics), could lead to the genetic enslavement of a substantial segment of our population?" Hirsch does not care about Jensen's humanitarian concern about the evils arising from the high rate of reproduction amongst the less intelligent welfare mothers of the ghettos. Instead Hirsch makes dark references to "Jensenism" as creating a "new psychosocial ailment among scientists which may not be wholly unrelated to the gangster tradition of dead-end kids" and to "an intellectual Watergate." He sums up with the masterful

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comment that: "either Jensenists knew what was being perpetrated and are therefore responsible, or did not and are therefore irresponsible. Like few other things, Jensenism demonstrates today why science without scholarship is bankrupt."

Hirsch's readers will readily agree that "science without scholarship is bankrupt," but many may well ask who it is that lacks the scholarship: Jensen or Hirsch?

The Attack on Jensen Gains Momentum

The objective of the Far Left has been to prevent the public from learning that the extreme environmentalism which was a necessary tenet to sustain the logic of Marxist thought has been rejected by modern science, which each year discovers more about the significance of genetics in determining human behavioral potential. With the very foundation of their ideology being undermined by science – for Marxist theory rests upon an interpretation of human behavior that is one hundred percent environmentalist to the total exclusion of heredity – it is easy to appreciate why the full force of the Far Left apparatus was marshalled.

Intent not only on discrediting "hereditarian" research, as they called it, the Marxists sought to represent scholars who rejected total environmentalism as "agents of capitalism" and "exploiters of blacks," minorities of all kinds, and of the Third World in general. In one communist booklet, eugenics is termed "the discredited neo-Nazi pseudoscience" which "purports to demonstrate ... biological and genetic inferiority of black people."[17]

This booklet continues to say that "the U.S. power elite, which was frantically slashing budgets in education and social services in order to raise more money for its capitalist imperialist war (Vietnam)" supported the supposedly bigoted theories inherent in what is termed "Jensenism."[18]

The capitalist elite "was only too pleased to be vindicated by

17. "Racism, Intelligence, And The Working Class," Progressive Labor Party (undated).
18. *Ibid.*

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Jensen's double-talk," since "if the most oppressed people are genetically inferior," social spending and economic redirection would not be efficacious. In this case, "the government might as well spend money on wars and schemes to increase the profits of big bosses and bankers."[19] Any scientific discussion of genetics was categorically labelled both "racist," and "Nazi," which terms were deemed adequate not only to override intellectual resistance, but to prohibit their consideration altogether.

Opposition to Jensen, and the subsequent attempts by organized student groups to prevent him from speaking, emanated mainly from acknowledged Marxist groups. "Racism, Intelligence, and the Working Class," a 1973 Progressive Labor Party (PLP) publication, was an 80-page monograph presenting the Communist version of genetics – its history, scientific data, and impact. Jensen, it stated, "is simply relating/restating in modern scientific jargon and with more contemporary sources, the old thesis [of racism and National Socialist dogma] ... His indebtedness to racist pseudo-science of a bygone era is revealed ... every stereotype imaginable is reinforced by his treatment of black/white differences ...."[20]

The PLP booklet then noted that "even if minor physiological differences do exist between racial groups, and they probably do, they mean nothing". The Left was not willing to concede that from a scientific, dispassionate standpoint the issue might well be worthy of the investigation proposed by Shockley and Jensen.

Jensen was repeatedly singled out as the "the leader" of the group of academics advancing purportedly racialist doctrines. Thus the PLP booklet continued:

> Clearly Jensen and his allies Herrnstein and Shockley are aware of the political implications of their theories. Often they spell them out themselves. They also know well the work of their eugenicist ancestors from Terman

19. *Ibid.*

20. Progressive Labor (PL) April 1973, p.78. PL was published by the Marxist Progressive Labor Party, the organization from which SDS had splintered.

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> to Eichmann. We have seen the falseness of their arguments over and over again — on the questions of IQ, the nature of intelligence, its heritability, the alleged failure of compensatory education, and on the question of racial differences in intelligence. It is evident that their science, as put forward by their leader Jensen, is a hoax. Their reasons for advocating racism, therefore, are not scientific but political. These men are, without exaggeration, Nazis.[21]

The PLP monthly magazine, *Progressive Labor (PL)*, carried an equally vitriolic assault on the Californian professor. "The main theme of bourgeois social science ... was 'nativism,' while "theories of race inferiority were initiated directly by the ruling class ... in response to the working class revolution all around the world." According to the PLP, Hitlerian Germany "was way behind the U.S." and "theories of Jensen and Co. are substantially the same as those of this earlier period."

Tracing the supposed history of eugenics, PLP writers assert that it was the U.S. ruling class which created the movement. "Today, Jensen and Co. are veritable alchemists when it comes to juggling statistics, ignoring data that proves them wrong, and so on."

The long-suppressed fact which PLP leaders dare not reveal to their followers is that most students of genetics and allied sciences actually have come to agree with the basic contention of Jensen that heredity plays a substantial role in determining the intelligence of an individual. Other hard-core leftists seek to close the debate. Even liberal critics of eugenics — most of whom are sincere and non-ideological in their arguments and manner of criticism — were not shaken by the scientific community's acceptance of heriditarian views.

Equally fallacious is the PLP contention that the so-called Establishment, including the Harriman-Rockefeller-funded titan foundations, promoted pro-capitalist and "racialist" research. To support its claims that eugenics was funded by

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21. *Ibid.* p. 79.

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foundations such as Carnegie and Schiff, the PLP simply lists holdings and supposed industrial connections to the super rich. On the contrary, the tax-exempt foundation empire has been at the cutting edge of liberal thought in this field, with some positive as well as negative effects on society. In the 1960s and 1970s a very large number of integrationist and anti-racialist research and politically activist projects was funded by ostensibly capitalist groups such as The Ford Foundation.

A year later, a PLP publication urged readers to "organize and smash racists in their classes!" Students were urged to sign up for classes where Jensen and any would-be supporters taught in order to "pack the class" and assist the process of "confronting racists like Jensen directly." With Jensen teaching at Berkeley, a campus on which the radicals were strong, the extremists had ample opportunity at this one university to create trouble, and in true Marxist style, intimidate all opponents – faculty and student alike.

Threats of physical violence began to mount against Jensen; and by 1975 a new player entered the scene. Lyndon LaRouche's U.S. Labor Party (USLP) was then citing Jensen as a "war criminal." LaRouche has been accused of Leftist associations. He is currently in prison having been found guilty of operating a fraudulent fund-raising scheme involving the misuse of the credit card numbers of contributors to his presidential campaign. The USLP's reputation was such that the campus security at Berkeley concluded that their past actions indicated a potential willingness to employ violence. Signs proclaiming "Kill Jensen" (authorship unknown) appeared on campus walls and on placards carried at numerous demonstrations.This kind of intimidation was also practiced on other scholars at this time who dared to discuss racial differences. Harvard's Richard Herrnstein was placed on "Wanted" lists distributed by SDS members, and "Wanted, Dead or Alive" leaflets bearing Shockley's photograph were also handed out.

Not to be outdone by the Progressive Labor Party, the Students for Democratic Society published further treatises on Jensen. In 1969 there was a split of sorts between Progressive

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Labor and its equally militant Communist-inspired and dominated SDS. As is often the case in Marxist rivalry, the differences were over tactics, not goals. The SDS pamphlet entitled "Jensenism: A Closer Look" told readers that "Jensen has been hailed by racists the world over," and termed him "the crown prince of pseudo-scientific racism."[22] Nevertheless, it was also able to recount victories on other campuses, including the dismissal of a university professor who had supported Jensen's views too openly. Clearly, Jensen warranted enough attention from the Far Left to become *the* prime target of their anti-heredity campaign.

The core of campus opposition to "Jensenism" increasingly came to center in the Students for a Democratic Society (SDS), which now organized a mass campus campaign to "smash the new eugenicism", in competition with the PLP.

Both of these mutually sympathetic, militant, and often violent Marxist organizations were by now fully experienced in the tactics of campus and civil disruption. They oversaw a truly worldwide communications network among radical groups. Largely campus-based, both organizations freely associated with the most determined Marxists from across the globe, and recognized the value of utilizing student cannon fodder. And both were skilled in techniques of self-promotion and in using the visual media to suit agitprop goals. The two groups "argued for a worker-student alliance" as a means of creating mass revolution, according to Harvey Klehr in his study of the Far Left in contemporary America.[23] The SDS and its ideological cousin, PLP, were well equipped to identify potentially "hot" issues that could accomplish political goals. Equally important, Klehr reveals in his B'nai-B'rith sponsored study, groups such as the International Committee against Racism were formed by the Progressive Labor Party as far back as 1971.

One of the most effective techniques for the Marxists was to

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22. Jensenism: A Closer Look. Undated SDS pamphlet p.18.
23. Harvey Klehr. *Far Left of Center: The American Radical Left Today*. Transaction Books, 1988.

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shut Jensen out of the debate altogether, usually through forcing colleges and universities to cancel public speaking appearances. Jensen wrote about some of his earlier experiences with disruptive elements in his Preface to *Genetics and Education*.[24] Efforts to prevent him from speaking were so numerous that he says he cannot remember them all.

However, the disruptive situation on campuses during the 1970s was such that the American Psychological Association Board of Social and Ethical Responsibility felt obliged to collate a record of efforts by extremists to interfere with freedom of academic speech, and wrote to Professor Jensen, amongst others, asking him to document his own experiences to that date. Jensen's response to Dr. Fred Strassburger, dated February 4, 1974, lists a number of these instances, some of which are detailed below.

Organized Campus Disruptions

Jensen recalls how, returning from a sabbatical in England during the academic year 1972/73, how he was invited to speak at the Personnel Research Center of the Naval Electronics Laboratory on the subject of psychometrics, to an audience of research psychologists. Unfortunately, word of his presence in San Diego led to a radio announcement by a black activist group calling for demonstrations against his talk. Although navy security was such that the proceedings were not disrupted in any way, those who had sponsored the talk were subjected to considerable telephone and other harassment.

Shortly afterwards, a college canceled a lecture he had been invited to give because the administration feared disruptions (this was shortly after Professor Shockley had been "dis-invited" to speak at Harvard, for fear of disturbances, and had been prevented from speaking at a college in New York). Next, when Jensen was invited to speak at the Salk Institute in La Jolla on the subject of twin research, between 50 and 100 demonstrators packed themselves into the auditorium to prevent him from being heard. The Salk officials were

24. Arthur Jensen, *Genetics and Education*. Harper and Row, 1972.

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seriously alarmed at the possibility of open violence, and had to ask Jensen to leave via a back exit, since they were unable to control the demonstrators.

Next, Jensen was scheduled to address the annual convention of the American Educational Research Association at Palmer House in Chicago. Here, in the Red Lacquer Ballroom, Jensen was to be introduced by the famous factor analyst, Professor Henry F. Kaiser, to an assembled audience of over 700 scholars. Since it was known that the Progressive Labor Party planned a massive demonstration and had been handing out leaflets the day before the address was scheduled, the AERA officials met the night before the talk with hotel detectives and Chicago police officials. It was decided that 40 policemen would be stationed in a nearby room and that the tactical squad of the Chicago Police would be in attendance. Jensen recollects that the convention officials, who had not had as much experience as he had with demonstrations, seemed overly timid about wanting to control the demonstrators, and decided to allow the demonstrators five minutes before his talk to present their case against allowing Jensen to speak, believing that this show of fairness and tolerance would meet with an equivalently fair-minded response from the PLP. The police, who knew better, warned against this tactic, but without success. Foreseeing the makings of a fiasco, Jensen had the presence of mind to consult the Yellow Pages of the Chicago telephone directory, take a cab to an all-night printer, and have 700 copies of his address reproduced. The several cartons of copies were set under the table on the stage.

As soon as Jensen took his place at the table, Professor Kaiser rose and in accordance with the wishes of the convention officials, introduced the spokesman of the PLP and said that he had been allocated five minutes out of Jensen's time in which to explain his objections. At this point the PLP leader came up to the podium, grabbed Professor Jensen's lecture notes, tore these up and threw them in his face. He then launched into a lengthy harangue which far exceeded the promised five minutes. The demonstrators went wild; and when Jensen was introduced by Kaiser, pandemonium broke

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loose and Jensen was unable to be heard above the din of mechanical noise makers, hoots, yells etc. by demonstrators dispersed amongst the audience throughout the hall. The TV cameras captured the entire demonstration, showing selected excerpts on the evening news.

Hardly able to be heard above the noise, Jensen then announced over the microphone that copies of his address were available up front, and a few of his friends came forward to help distribute them to the waiting audience, who otherwise were obviously not going to have the opportunity to learn what he had come to say. Determined to prevent this from happening, the angry demonstrators rushed the stage; and Jensen was only saved by the presence of the 8-man, 1 woman tactical squad of the Chicago Police who were sitting in the front row dressed like demonstrators. Unable to hold back so many demonstrators, the police instead concentrated on protecting Jensen and Kaiser, grabbing them and rushing them through a back exit to a freight elevator, through a rear door, and into a police car. That was the end of the excitement for Professors Jensen and Kaiser, except that the police kindly took them to lunch at a pleasant Greek restaurant, compliments, they said, of Mayor Daley! Jensen's address, which could not even be handed out to the audience, was requested by (and printed in) the *Encyclopedia Britannica Yearbook*.

At about this time Jensen was also invited to speak at a synagogue in Berkeley, but was prevented from giving his talk by an anonymous bomb threat which was phoned in just before he was to speak. A police squad was called, the hall was cleared, and outside Jensen found that his tires had been slashed. He was driven home by the program chairman.

Another occasion on which Jensen was prevented from speaking was at UCLA. Jensen had been invited to participate in a lecture series at the Brain Research Institute of the UCLA medical center. His subject was twin studies. An audience of around 100-150 was expected, and the lecture had been scheduled in a hall which would house 200 maximum. However, apprised by activists of Jensen's scheduled lecture,

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the student paper, *The Daily Bruin*, ran an editorial calling for an all-out protest against his appearance. As a result, a crowd of some 600 turned up, comprising not only genuine students interested in hearing his talk, but a very large number of demonstrators. The auditorium was hopelessly and dangerously crowded, and the situation rapidly became riotous. On Jensen's arrival, he was escorted by campus police to a nearby office and put on the phone to the Chancellor of the University, who advised him that at short notice it was impossible to find a larger hall, and that the university could not guarantee his safety.

Accepting the Chancellor's plea to cancel the lecture, Jensen was moved by the security police to a 'safer' room until more police could arrive to escort him from the campus. Completely surrounded by police, he was escorted first to the police station, and then to the home of a UCLA professor (a noted brain specialist), where he spoke to a small and but quickly assembled "seminar" attended by only a dozen or so faculty and graduate assistants. All those others who had hoped to hear Jensen were cheated of their rights by the organizers of the demonstration.

Yet another occasion when Professor Jensen was altogether prevented from speaking occurred at the University of Minnesota. Jensen was to give a technical lecture on a methodological aspect of quantitative genetics (GE covariance). The lecture was hosted by Professor Sandra Scarr, who was to introduce him. An audience of about 200 assembled to hear him (including perhaps as many as 100 demonstrators). While he was making his way to the speaker's platform, a near riot broke out. He was spat upon by demonstrators who also called Professor Sandra Scarr obscene names for inviting him to the campus. Jensen was booed and jeered at, and fist fights began to break out in the audience. Police were called and came almost instantly. Unable to control the rioters, they hustled Jensen out of the hall into a police car and drove him across campus with a mob of demonstrators in pursuit. Depositing him at the office of the director of the Institute of Child Study, the police made the mistake of assuming that he was safe and

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left; but no sooner than they left, than the demonstrators rushed into the office. The director, Willard Hartup, fearing for Jensen's safety, shoved him into a storage closet and locked the door, while his secretary called the police back. Professor Hartup and two or three of his male graduate students fought off the demonstrators until the police arrived to break up the riot. Another smaller meeting with an invited audience was scheduled to hear Jensen later that same day. This time faculty and police were stationed at the door of the lecture room to screen out anyone they did not recognize as faculty or graduate students belonging to the department, and this time the lecture went off successfully. Jensen was told later by Professors Bouchard and Scarr that the demonstration had been instigated by a faculty member who was the campus's leading Marxist and whose wife was active among the more vociferous demonstrators. Learning her identity, Jensen realized that she had also participated in a invasive demonstration designed by outsiders to disrupt his own class at Berkeley a couple of years before, and also that he had seen and recognized her in the Minnesota demonstration.

The participation of Leftist faculty members in these attempts to limit freedom of speech in academia is notable. In 1974, prior to an invited address by Jensen to the American Psychological Association on test bias, the then-President of the association, Donald Campbell, addressing an open meeting, said he hoped there would be no physical violence at Jensen's address (which broke attendance records for any event at that year's convention, including Campbell's Presidential address), because "there may be people who would object to that," but he hoped everyone would come and there would be "plenty of hissing and booing."

This statement properly angered the program committee that had invited Jensen and the committee went into the breakfast meeting of the APA Board of Directors the following morning and demanded that Campbell apologize to them and to Jensen at the general Council Meeting later that morning. He at first refused, but two of the Directors (Brewster Smith and Lloyd Humphreys) were so adamant that Campbell had to

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give in, and he made a grudging apology at the Council Meeting. However, at the next meeting of the Council, a motion was made to expunge Campbell's apology from the minutes of the previous meeting, and this motion was carried.

Campbell later spread a rumor (related to Jensen by Bernard Davis, who heard it from Campbell's own lips) that Jensen was "giving talks to racist groups in the Deep South"! Davis called Jensen from Harvard to ask if there was any truth in the statement. The fact was that at that time Jensen had never set foot south of Washington D.C. (since then he has been to Miami, Florida, to give an invited address at the Florida School Psychologists Association and to Decatur, Georgia, to give a lecture to school officials on test bias at a symposium sponsored by the C. F. Kettering Foundation). Not only had Jensen never visited the South, he had never addressed any extremist groups. He had never spoken to *any* group other than university audiences and recognized scientific and professional associations. This shows how careless Campbell allowed himself to be with the facts in his eagerness to put down Jensen.

Demonstrations in London

Suppression of ideas was to occur elsewhere. In each case, the Left's intentions were not only to embarrass Jensen himself, but to alert others to the treatment that would be accorded to them as well.

So accustomed to Leftist demonstrations did Arthur Jensen become that the London *Daily Mail* (Sept. 20, 1974) reported that when he presented a paper at the two day Royal Geographical Society symposium "Racial Variation in Man" he asked whimsically: "Where is the demonstration?"[25]

In point of fact, he was not to be disappointed. One of the other participants, Dr. Steven Rose of the "Open University" (a left-leaning government financed correspondence degree–granting radio/TV program known for its "enlightened" and

25. *Daily Mail*, London Sept. 20, 1974.

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"progressive" orientation), who strongly opposed Professor Jensen's views, had a wife who did not seem to believe that participants in a scholarly meeting should be free to speak their minds openly. Alleging that Professor Jensen should be banned from speaking on any scientific platform, and stating that "if these sorts [sic] of people want to expound their views they should get up on a political platform. The National Front [generally considered racialist] would welcome him."[26] Mrs. Rose led a band of about 20 demonstrators to ensure that others in the academic world would realize that they must be prepared to face embarrassment and negative media publicity if they wanted to express research findings which run counter to the more extreme forms of egalitarian ideology.

Jensen and Eysenck's Australia Tour

Radical socialist groups appear to collaborate internationally in their efforts to deny freedom of speech on matters concerning heredity and race. One of the most dramatic examples of such world-spanning activism was the 1977 Australian tour by Professor Jensen and Professor Hans Eysenck, who was then head of the internationally prestigious University of London Institute of Psychiatry.

Although the lecture tour had been organized by faculty members of leading Australian universities, and the two guest speakers, from the U.S.A. and U.K. respectively, were to speak not on race but on I.Q., personality and learning, members of the International Socialist Group and the Socialist Youth Alliance organized massive demonstrations intending to prevent the two professors from speaking, or failing that, to prevent them from being heard. Recruiting a number of activists to assist them, the demonstrators sought to block access to the lecture halls by massed crowds, to intimidate both speakers and audience, and to drown the words of the speakers by banging garbage cans and blowing whistles. The demonstrators carried signs bearing such legends as "Down with Racist

26. "Counter to Eysenck and Jensen" *Farrago*, Sept. 12, 1977.

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Pseudo-Scientific Claptrap", "Eysenck and Jensen living proof of the fallacy of white supremacy" and "Social injustice caused by capitalism, not genes."

These groups were actually successful in their tactics to the extent of coercing the authorities at Monash University to cancel the scheduled lectures by Jensen and Eysenck; and at Melbourne University, Jensen's lecture could only be delivered to the listening audience of 1200 with the aid of a closed circuit T.V. circuit. Even with the aid of this rather impersonal device, the audience was only able to hear parts of Jensen's lecture, as a result of the noise created by some 200 hecklers inside the lecture hall and 300 demonstrators outside. Hundreds of copies of the lecture were circulated, however, and the lecture itself was reproduced in scholarly Australian journals.

As Dr. S. Murray-Smith of the Department of Education at the University of Melbourne noted, "Many of the disruptors, incidentally, had nothing to do with the University of Melbourne and were imported for the occasion".

Possibly the major achievement by the demonstrators was to ensure that Australian scholars would hesitate to expound any theories which might link intelligence and personality to heredity, for fear of suffering similar harassment, which in contemporary university circles could readily spell disaster to the career prospects of any but the most senior and established faculty members. And to make sure that none of the publicity which inevitably followed the demonstrations would 'mislead' the Australian public into accepting Eysenck and Jensen's views, however widely these have since been established in academic circles, left-leaning faculty members put together lectures intended to controvert the hereditarian view.

Thus Steven Rose, who held a post at one Australian university, presented a four-part series of radio lectures clearly intended by himself and the media to dispel any doubts as to the biological and genetic equality of individuals and races.[27]

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27. Letter dated 5 August 1977 from Eleanor A. Koumalatsos, Aboriginal Liaison Officer to Dean of Education, University of Melbourne.

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At the same time the International Socialist Group organized a massive call-in on radio programs to endeavor to monopolize any discussion programs and prevent anyone from expressing opinions either supporting the visiting professors or condemning the demonstrators. Other activists wrote letters to the editors of newspapers supporting the suppression of free speech on race for "so long as Aborigines and similarly treated groups are denied entry into the highly selective, mystified and reified (sic) world of academia." Presumably the authors of such communications sought the establishment of some kind of "peoples' universities" at which admission would be less selective and thought would be less "reified." *The Melbourne Herald* nevertheless indicated the true nature of the problem:

> The yobbos who drove Professor Arthur Jensen, of the University of California, from a platform at Melbourne University last night are outside this civilization.
>
> They are equipped with an idiotic fanaticism. Theirs is a world of slogans and primitive emotion. Their display last night disgraced them – particularly the minority of academics, the trendies, who are witless enough to encourage them.[28]

Opposition had been organized even before the lecture tour started. As news of the forthcoming lecture tour spread in Australia, Eleanor A. Koumalatsos, Aboriginal Liaison officer for the University of Melbourne, made it clear that she was not interested in scholarly research or debate, but only in politics and social activism. She formally complained to the Dean of the Faculty of Education that: "I wish to protest at the University sponsoring the Jensen-Eysenck lectures next month. These lectures are racist because they claim white supremacy and black inferiority ... I believe the University should not sponsor the lectures because they are negative (*sic*) and not conducive to good race relations."[29] Even though Jensen and Eysenck's lectures were on educational psychology, and were not concerned with their opinions on racial differences in intelli-

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28. "The Yobbos Night Out" *The Melbourne Herald*, Sept. 15, 1977.
29. *Ibid.*

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gence and personality, such objections summarize the ultimate issue "in a nutshell." There must be no search for the truth if the truth might be "harmful" to preconceived concepts of the ideal society — and those who insist on searching for the truth in sensitive areas must be excluded from any and all prestigious academic activities, particularly from addressing university audiences. It is interesting to note that Koumalatsos was not unskilled politically. She took the opportunity of requesting that the lecture hall in which Eysenck and Jensen were to speak should henceforth be made available annually for a seminar on the work of the National Aboriginal Education Committee!

The two professors were scheduled to lecture at eight universities in Australia. After terrific demonstrations at Melbourne, three universities canceled their appearance (Monash, McQarrie, University of Western Australia). The University of Sydney canceled Jensen's public lecture, but arranged a lecture to a smaller, invited audience in the Psychology Department. Then there was a demonstration at Adelaide University, but Jensen was able to give his lecture to a packed auditorium. This was videotaped and played a number of times on the local TV in Adelaide. He also gave an invited address at a meeting of the Australian Psychological Association in Sydney, which was provided with adequate security with screened attendance, and so was free of incident.

Direct Action, an Australian radical publication, reported the disturbances which disrupted the main lectures with approval: "Two well-known peddlers of racist theories came to Melbourne University last week," Stephen Robson wrote; "about 150 demonstrators mobilized to protest each (of two) lectures." The demonstrators, he reported, belonged to the Socialist Youth Alliance.[30]

Placards borne by the demonstrators at Melbourne proclaimed that Eysenck and Jensen were themselves "living proof of the fallacy of White Supremacy," a catchy insult, but

30. "Racists Speak at Melbourne University" by Stephen Robson. Direct Action. September 22, 1977.

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unsupported by any obvious evidence; and that "Social injustice (is) caused by capitalism, not genes," thus neatly summarizing the core root of Neo-Lysenkoist Marxist antagonism toward scientific inquiry into the role of genetics in shaping the behavioral potential of the human animal.

Naturally, placards alone would not prevent a lecture, and so noise was necessary. This was achieved with the aid of metal bins, whistles, foot-stamping, shouting, and of course the chanting of neat little slogans such as "What do we want? Jensen! How do we want him? Dead!" There was no attempt here to debate the pro's and con's of the role of genetics among human beings. But certainly it was a slogan which would play upon the emotions of young people who were more concerned with stimulating an orgy of emotional resentment then engaging in the quiet ratiocination necessary even to begin to follow Jensen's argumentation.

After attempting to speak against this noise, and under constant threat of personal violence from those who had gained entrance to the hall, Jensen was eventually moved to a basement room, from which it was possible to relay his speech by television to the lecture hall. Enraged by this ploy, the demonstrators surged down the steps to the basement, broke through the police ranks, and forced an entry to the recording room, thereby halting the lecture completely. They retained control of the scene of conflict until police reinforcements arrived to evict them. Similar tactics prevented Eysenck from being heard the following night.

Contrary to the Marxist theory that Jensen and Eysenck were mere tools of the "capitalist establishment," no adequate preparations were made by "the establishment" to organize sufficient law enforcement officers to protect the professors' civil rights or those of the faculty and students of Melbourne University who wished to hear what they had to say.

Similarly, lectures presented at Sydney University were met by organized leftist demonstrators, who again used whistles, chanted anti-racist slogans, and threw at least one smoke bomb and water bombs. Pleased with the success of the rioters, *Direct Action* commented that "it is through taking these backward

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ideas head-on and mobilizing militant demonstrations against the racism, that the racist forces in this country will be isolated." Once again the key word which stresses the radical leftist goal is "isolated." Serious debate is to be suppressed by fear, by the inculcation of fear among all but the most courageous of academic figures, so that ideas which threaten Marxist theory cannot take intellectual root. Again, as *Direct Action* journalist Stephen Robson commented, the aim was to "expose these racists," not to "get sidetracked into a debate over freedom of speech."[31]

Canceling the lectures due to be given by the two professors, the Chancellor of Monash University claimed that:

> The University has sought anxiously to find ways in which Professor Jensen could be enabled to give his lecture free of interruption. It has become apparent, however, that there is no way in which we can guarantee that Professor Jensen could be heard.[32]

The activists had won. Without further effort on the activist' part, the Chancellor was himself deciding that the professors would not even be given the chance to be heard. Columnist Joanne Thompson was pleased: "those who oppose Jensen and Eysenck's visit are not enemies of academic freedom (though she does not explain why they are not), but people who recognize that what Eysenck and Jensen are contributing to, is not scientific knowledge, but racist and anti-working class movements and attitudes. Eysenck and Jensen are not welcome in Australia."

Attempts to pretend that intelligence and personality are purely environmentally determined were also published in student and leftist papers, causing Jensen to write to the University of Melbourne student newspaper as follows:

> Farrago's two articles (Sept. 9, 1977, p.4 and p.11) about the so-called IQ controversy throw up a smoke-screen of misinformation and highlight once again the fantasies that opponents of research on this topic seem to

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31. *Ibid.*
32. "Jensen Lecture Canceled" *Sound*, No. 29/77. Sept. 23, 1977.

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hope will pass for legitimate criticism. I have seen all of these same fantasies expressed in many other student newspapers, political leaflets, and the popular media, in so much the same form and phraseology as to almost suggest they were all written by the same person, or a small group of persons, without their showing any evidence of independent inquiry. It is a parroting of propaganda slogans rather than genuine open-minded inquiry into the actual issues. The most popular fantasy is that the polygenic theory of intelligence (and the evidence for it) is a minority viewpoint held just by Jensen and Eysenck and perhaps a few others. As a matter of fact, no modern textbook of human genetics that deals at all with the inheritance of mental ability (as indexed by IQ tests) comes to a conclusion on this matter that differs in any essential way from the conclusions espoused by Eysenck and me .... No one who has actually done research in this field has come to a contrary conclusion (regarding the substantial role of heredity in determining intelligence.)

The second popular fantasy is that the cause of racial differences in IQ (and all its correlates) is a scientifically closed issue and that the hypothesis that genetic factors are involved has already been ruled out by proper studies. On the contrary, the vast majority of geneticists today agree that this is an open question and that the hypothesis of genetic, as well as environmental, causation is a viable one warranting continued investigation. The United States National Academy of Sciences and the American Genetics Society have both issued official statements endorsed by the majority of their membership to the effect that there is presently no scientifically definitive answer to this question. This differs in no way from my own position. My own research has been directed, in part, to trying to reduce our uncertainty regarding the nature and causes of IQ differences between certain racial groups in the U.S.A.

The third popular fantasy is that the IQ measures

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nothing but the ability to perform on such tests, that it is merely an arbitrary socially defined construct, that the tests are culturally biased, and so on. This criticism overlooks the fact that IQ tests have the same predictive validity for scholastic and occupational performance for blacks as for whites (in the U.S.), and that the IQ is correlated with such non-cultural factors as brain size and the electrical activity of the brain. It can be demonstrated that certain tests are not culturally biased with respect to certain population groups within the U.S. which nevertheless show large differences in average test scores.

A fourth fantasy is that the discovery of a few numerical irregularities in the publications of the late Sir Cyril Burt now discredits his theory of the inheritance of intelligence. (I have reviewed Burt's data in detail in *Behavior Genetics*, 1974). Since all of Burt's main findings have been replicated many times by independent investigations, the results of his own studies are only a small part of the total evidence for his theories. All of Burt's data could be thrown out entirely without materially changing the picture. Dozens of subsequent studies have yielded essentially the same results as Burt's. So anything now said about Burt is really only of historical and biographical interest and not relevant to the scientific issues. All that our critics need to do, if they are to act in the scientific tradition and if they are to be taken seriously, is to carry out better studies of the genetics of intelligence than have yet been done and show data and analyses which will contradict the generally accepted conclusions based on the now existing mass of evidence.[33]

It is of interest that since Jensen wrote the above, the reputation of Sir Cyril Burt, which had been shredded by his enemies after his death, aided and abetted to a monstrous

33. "Fantasy and Reality About IQ" Letter by Arthur Jensen to University of Melbourne Student Newspaper.

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degree by the British Broadcasting Corporation, has been completely vindicated by several writers. Not least among these is Dr. Robert B. Joynson, whose book *The Burt Affair* (Routledge, Chapman and Hall, 1990) completely exonerates Burt from the fraudulent accusations made against him by Leftist professors, to serve the purposes of the political Left.

More Threats and Demonstrations in America

Back in America, Jensen faced two major demonstrations at Kent State University in 1982, although these were well-contained by the police, who kept the demonstrators outside the halls in which his lectures were being given. However, the demonstrations resulted in a great deal of undesirable press coverage and letters to the editor for many days following his presence on that campus, and must have embarrassed his hosts, who nevertheless were apologetic and courteous to the end.

Again, as late as 1985, a group of demonstrators prevented Jensen from lecturing at the University of Western Ontario (where Guggenheim Scholar Professor Rushton was to experience trouble later). There, a Marxist group organized the demonstration. A smaller lecture to an invited audience the same day was successful, however, since demonstrators could not enter and were kept by at a distance by the police. Their chanting could be heard in the background throughout. Interestingly, the leaflets distributed by this group were the same that were passed out a few days later by a group of demonstrators at the University of Toronto, where good police security enabled Jensen to lecture to an appreciative audience without difficulty.

At Berkeley, life was made very difficult for the Jensen family for many years. They routinely received hate phone calls, often in the night, especially after he made a TV appearance or the newspapers highlighted another demonstration. At one time these became so vicious that the Jensens had to have all phone calls routed through the local police station. The police advised the Jensen family to move out of their home, and they had to stay with friends who lived some few

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miles away. Some threats also made reference to their daughter, then aged about 11, and the police took the calls sufficiently seriously to advise the Jensen's not to let her walk the two blocks to the school bus for almost a year.

Although it was kept confidential, the U.C. Berkeley security police provided Professor Jensen with a "body alarm" which would enable him to call the police station immediately should he be attacked. They received a copy of his "itinerary" every day, and kept track of his movements for his own safety. Because of the midnight phone calls and frequent threats of physical violence, made not only to Jensen but to members of his family, the police insisted that the campus's two-man "bomb squad" open all mail addressed to Jensen which could not be identified. The pressure on this academic and his brave family was immense. Indeed, as he wrote to Dr Strassburger of the APA in response to a letter of concern for the harassment he had experienced:

> My greater concern is that I know that other faculty members are adversely influenced by these events and have often kept silent out of fear. They have told me so. Naturally, I am not going to divulge their identity. They are personal friends. But I hate to see them frightened, as I know some of them are. It compromises their intellectual position on controversial issues.
>
> But who could blame other faculty or other researchers for avoiding the issues I have raised or for wanting to avoid the appearance of being identified with me in any way that might lead to their also being harassed. etc, as I have been. It is an unfair price and hinders free and open discussion. But I think the atmosphere will change and become more sane ... Noisy demonstrations by the SDS etc. have been replaced by "anti-Jensen", anti-Herrnstein," leaflets, posters etc. calling us "Nazis" and the like ... the SDS gave up this tactic when I began reading their leaflets to my students. Such patent and ridiculous lies provoked gales of laughter among my students. I am not bothered by this scurrilous and defamatory "literature" but, again, I fear there are those

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> who might be intimidated by it if they should become the subject of such attacks, and this is a form of suppression. It used to bother me, but I suppose one eventually becomes toughened by these things.

Jensen added an interesting postscript:

> There are persons not connected with APA who have fared badly on occasion, too. Last year Michael Lerner, a Professor of Genetics at Berkeley, was physically attacked, though apparently not seriously, for giving a lecture in which he intended to be critical of my writings. The person who came up from the audience to punch him in the midriff and hit him on the head apparently thought my views should not have been dignified by their being seriously discussed, even in a critical vein, by a professor of genetics! As professor Lerner, one of my critics, later remarked, "you just can't win."

Siding with Marxist critics holding paid positions in academia, Marxist activists engaged in publishing political literature aimed at student readership neatly coined the term "sociobigotry" to refer to Edward O. Wilson's scholarly treatise, *Sociobiology: The New Synthesis*, which was generally well received in the academic world even among those who have chosen to favor predominantly environmentalist interpretations of human behavior. The purpose of such pejorative invention was to stir up student activists to harass professors who might make favorable reference to Wilson's work in their lectures, and so to gag faculty and effectively prevent students from being introduced to Wilson's thought-provoking contribution to academic debate. Similarly non-scientific language was devised to describe the work of other scholars. Thus one Marxist pamphlet alleged that: "despite the fact that Burt belongs to the sewer of scientific history, his prize pupil Jensen has once again slithered out of the closet." It refers to Jensen's "racist ravings," "racist filth," and to Jensen "exposing himself as a crook with a yen to grind axes for the KKK." Interestingly, while Mark Snyderman and Stanley Rothman in *The Intelligence Controversy: The Media and Public Policy*, find the

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media generally antithetical to "hereditarian" scholarship, the Maoists tried to assert, in a last ditch attempt to defend their philosophy, that the public media, being capitalist, actually supported Jensen, saying that when "the Rockefeller-dominated mass media refer to his drivel as a 'rigorous response' to his detractors (*Newsweek* February 14), then the class logic behind the whole seamy business becomes a lot clearer."[34]

Actually, the media were markedly unsympathetic to Jensen.

Assorted Tribulations

Another instance in which a "chilling effect" proved formidable came through an organization with ties to APA. This was the Society for the Psychological Study of Social Issues, which asked supporters to lobby newspapers and other potential pockets of influence so that a larger anti-Jensen drive might accelerate.

A self-proclaimed Committee Against Racism, insisting that "black and other oppressed people" were the targets of eugenics, distributed mass mailings from its Connecticut base. Its purposes were to submit petitions, have university committees pass resolutions, and other activities. This Committee "was composed of leftist undergraduate students at the University of Wisconsin." They were aghast when 45 prominent scientists signed a Resolution on Scientific Freedom Regarding Human Behavior and Heredity, which appeared in the July 1972 issue of *American Psychologist* and which applauded legitimate inquiry into the "role of inheritance in human abilities".

Of course, there were other expressions of support from genuine free speech advocates, libertarians, and scientists. "We are all a little ashamed of the treatment you have received," noted Professor Stanley at the City University of New York. In a letter to Jensen, he continued that "... however, the vast majority of psychologists stand fully behind you in your attempt to explore the meaning of intelligence test scores..."

In addition, other intellectually honest academics were

34. Mark Snyderman and Stanley Rothman. *The IQ Controversy: The Media and Public Policy*. Transaction Books, 1988.

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unafraid to stand up. Professor Sandra Scarr, a psychologist at Yale and editor of *Developmental Psychology*, was among those able to see through the organized effort to silence all discussion of the IQ quandary. When APA circulated Hirsch's scurrilous paper entitled "To Unfrock The Charlatans," – an attack on Shockley, Jensen, Herrnstein and others who had turned their attention to the role of heredity in influencing human behavior – Dr. Scarr of Harvard was incensed. "Hirsch's concerns about social justice for women and minorities could be applauded if he did not need victims ... there is no need to compromise with the facts of individual variability..." And, she intrepidly added, "I am not part of some imaginary conspiracy to restrict others' opportunities."[35]

Other serious distortions occurred. An article in *Education Theory* informed readers that "Jensen's avowed goals are as heinously barbaric as those of Hitler and the anti-abolitionists."[36] In some university student papers, the slanders were equally preposterous. When, in 1977, Jensen was elected a Fellow of the American Association for the Advancement of Science – an event that attested without doubt to true prominence within his field of endeavor – an editorial in a student publication entitled *Mont Clarion* spoke of "almost universal rejection of his theories by professional psychologists and geneticists..."[37]

Falsehoods dogged Jensen consistently through these decades. In 1984, a tentative plan to have him appear as keynote speaker before the National Association of School Psychologists convention was scrapped on the grounds of damage done by these falsehoods. "Substantial controversy was provoked by my announcement that you would be one of our... speakers", observed the president of this Association when referring to the cancellation of his invitation to Jensen.

The potential difficulties which confront scientists who

35. Letter for Professor Sandra Scarr to Earl Alliusi, chairman of APA publications and communications board (Sept. 7, 1972).
36. *Educational Theory*, Winter 1975, pg. 24-73.
37. *Mont Clarion*, March 3, 1977, pg. 13.

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engage in research that may affect the self-perception of individuals or groups of individuals is readily comprehensible. Indeed, mankind can only hope to advance scientific knowledge to the limits permitted by personal bias and by prevailing economic and political forces. Further advances in knowledge concerning the heritability of IQ are dependent upon the prevalence of an adequately numerous and influential body of intelligent and foresighted men and women who realize that the future of humankind depends on advancing the boundaries of knowledge beyond the limits of bias, personal interest and prejudice. Such a body needs to be able to retain sufficient influence to ensure that the frontiers of scientific research and debate are not restricted by the pique and self-interest of the bigoted"anti-racists", or by those who make a profit out of manipulating or catering to the less intelligent.

Media Insults

In a democratic society power can unfortunately accrue to those who are able to manipulate the emotions of the less informed and less intelligent, and who at the same time are sufficiently numerous to be able to sway the political and judicial machinery and gag scholars who bring unpleasant tidings. It is not surprising in that context that many members of the media consciously or unconsciously choose to advance themselves by spreading alarmist and imaginative reports concerning scientists who investigate the role of heredity in determining human behavioral potential. In the Chicago *Bilalian News Weekly*, dated February 12, 1980, Carl Rowan, clearly a man of great literary gifts and intellectual capacity – gifts which his writings indicate he bears with sufficient plenitude to suggest that his intention was deliberately to inculcate antagonism against Jensen among those who were incapable of reading and understanding Jensen's work for themselves – applied his literary ability to powerful persuasive effect when he advocated that scholars such as Jensen be silenced.

"After World War II," Rowan wrote, "when naked racism lost its popularity, it became the fashion to put a facade (sic) of

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scholarship on assertions of Bilalian inferiority ... The thesis that blacks (are) innately inferior got its biggest 'scholarly' [the quotations marks are those of Rowan] push several years ago when the *Harvard Educational Review* published a long, dull [sic] article by Arthur R. Jensen, a professor at the University of California, Berkeley."[38]

Whether Rowan truly finds academic writing dull is neither here nor there. But hunting superficially through Jensen's work in search of incendiary remarks, Rowan continued: "Jensen reported that the average black American scored 15 points lower on IQ tests than whites, and that ....the 15 point I.Q. gap must arise from the fact that black people draw their genes from a pool that is inferior."

Such reporting, in a weekly paper published explicitly for black readers who in general did not read the *Harvard Educational Review*, could be expected to enhance Rowan's popularity as a columnist. One questions whether Rowan in his own mind found fault with Jensen's conclusions. After all, Rowan was also an ardent advocate of gun control, but found no moral difficulty in keeping an unregistered gun in his own house and using it to shoot a teenager who had illegally trespassed in Rowan's swimming pool at his Washington home – a position dramatically at odds with his public stance. (Ironically it could be argued that many advocates of the right of individuals to possess arms and to use them in the defense of their own lives and property might not have found fault with his actions. But that is beside the point.)

We may again question whether Rowan is himself intellectually sincere when he continues: "Jensen's paper caused an uproar as other researchers and social scientists pounced upon him, accusing him of flawed research." Did not Rowan, as a skilled, sophisticated and prominent columnist, not know that the reaction against Jensen's scholarly paper was spearheaded by radical left-wing faculty members, and the only "uproar" was that created by journalists such as himself in the media?

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38. "Racist Attempts to Revive IQ Myth" by Carl T. Rowan. *Bilalian News*, Chicago. Feb. 29, 1980.

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There was no mention of this in his article. Instead, alleging that after coming under criticism "Jensen seemed to fade away," Rowan went on to declare:"But Jensen is back! ... this time to push (*sic*) his 786 page book in which he defends IQ testing against charges that such tests are culturally biased . . . I have this observation to make about the return of Arthur Jensen: Common sense tells us much more than his alleged scholarship."[39]

Admittedly, while discarding Jensen's entire library of scholarship without any attempt to dispute Jensen's data, Rowan does provide his reader with a 120 word argument to justify his claim that "we have reason to doubt his (Jensen's) intelligence." He bases his peremptory dismissal of Jensen's 786 page book, and all the other books and articles Jensen has written on the subject, on the ground that: "the average black woman is much more likely to be malnourished during the time she is carrying a baby than the average white woman."

Even this solitary argument is fallacious. Rowan ignores the many instances around the world where malnourished and environmentally deprived peoples have scored more highly on intelligence tests than well-nourished peoples. How did two defeated nations, Germany and Japan, scored by famine and malnutrition in the wake of the widespread destruction of their cities during World War II, produce a generation of creative, productive children who rebuilt their respective country's economies if Rowan's argument for total control of environment over IQ is valid?

What is more, Rowan further neglects to mention that working black women in America have *higher* incomes, on the average, than working white women – a statistic which gives them a buying power that makes one question his assertion that they are poorer-nourished than white mothers. All these highly relevant data are omitted from his four-column report, with the result that what appears in print has a highly incendiary impact, misleading its readers into believing that Jensen

39. *Ibid.*

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seeks not to advance knowledge by publishing data widely accepted by his colleagues, and into believing that not only is the data false, but that Jensen has evil intentions, antagonistic to the black people of America. In short, what Rowan has written is nonsense. Nevertheless it has the effect of stimulating interest in Rowan's syndicated journalism, thereby ensuring his popularity and high professional income. At the same time, it prepares his readers for incendiary statements such as that made by the self-avowed Marxist revolutionary organization, *IntAR*, when commenting on the views of Harvard Professor E.O. Wilson and other sociobiologists, that "no punishment is too severe for these criminals."

How wise is the media to prepare its readers, through the selective misrepresentation of facts and opinions of scholars, to sympathize not merely with demands that science should be muzzled, but that scientists who expose data which is politically unpopular should be punished like criminals?

"No punishment is too severe for these criminals." This is a shockingly irresponsible and incendiary piece of Neo-Lysenkoism which is identical to the original Lysenkoism that prevailed in the Stalinist Soviet period. It is well documented that during the Lysenko period the Soviet government sent Soviet geneticists to Siberia, where numbers of them simply disappeared - an event never adequately publicized in the free media of the West. Rowan's words remind us of the genocide carried out against the educated during the French revolution, when the blade of the guillotine fell every few minutes, decapitating not merely the most highly educated men in France, but their womenfolk and children as well.

The implications of Jensen's work for society, human ethics, and even politics, are profound. No doubt this is why he has been so strongly and so persistently attacked by those who are ideologically committed to Marxism and parallel ethical philosophies. Shockley, who became Jensen's personal friend, quickly realized the significance of what Jensen had uncovered. As early as 1969, Shockley warned that unless population growth patterns changed during the following 20 years, over

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a million illegitimate slum babies would be born, destined to agonizing frustration by suffering from intelligence genetically limited to below 75 IQ.

Jensen, who fully appreciated the implications of his conclusions, echoed these sentiments more quietly. In the past, he stated, low-IQ children in society – whites and blacks and all other groups – were not faced with the specter of massive, sudden, and dislocating technological transformations. They had the option of going unnoticed in the mostly rural society of earlier America. Today, however, this is no longer so. Those members of the black community who rank at the lower end of the IQ scale are facing considerable difficulty in finding rewarding work in modern American society. Political activists are not slow to utilize their discomfiture for their own purposes, blaming their problems not on their biology, but on the more successful members of society and on the very structure of free enterprise society.

From his position as a psychologist at the prestigious research-oriented Human Learning Institute at the UC Berkeley campus, Jensen seeks to draw others to look at the problems of modern America from an objective and penetrating understanding of the role of heredity, as well as environment, in determining each individual's potential. But because his research has produced data and ideas which undermine the political ideology of the Far Left, he became the target of Leftist activists both outside academia and inside that rarified world. Unfortunately, the media did not see fit to report the controversy fairly, but more research continues to indicate the accuracy of his analysis. As Snyderman and Rothman have shown in *The IQ Controversy*, 94% of a sample of 661 professors surveyed by them now agree that heredity plays a role in determining intelligence, while a majority agree broadly with Jensen's findings.

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ADDENDUM

Volume XXX Nos 1 & 2

Sex Differences in Criminality by Lee Ellis
Pages 31-37

As indicated in the editorial footnote to this article, due to last minute changes a number the author wished to make a number of additions to the list of references, which could not be included in the published article, since it was already in press. Consequently we now republish the list of references, complete with all additions.

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PEACE, WAR, AND TRADE ALONG THE GREAT WALL
Nomadic-Chinese Interaction through Two Millennia
Sechin Jagchid and Van Jay Symons
Indiana University Press

In 1577, during a great court debate over the formulation of China's policy toward its nomadic neighbors, the Ming scholar-official Feng Feng-shih observed, "When there are markets and tribute, there is no war." For two millennia, tension between nomads and Chinese along China's northern frontier threatened to erupt into war, and for two millennia, the essential element determining whether peace or war prevailed was trade. This fascinating book tells the story of the centuries-long confrontation along the Great Wall of China.

Drawing on a vast wealth of Chinese source material not previously available in English, *Peace, War, and Trade along the Great Wall* chronicles the fortunes of the institutions created to ease tensions between the two peoples – the one settled, agrarian, the possessor of wealth and abundant grain; the other nomadic, militarily powerful, in need of many of China's goods. Realizing that the formidable nomads would simply raid China for what they needed, Chinese rulers created frontier markets and devised a system of exchange of tribute and court-to-court intermarriages to facilitate the peaceful transfer of goods.

Over the long years of contact, each side weighed the costs of maintaining these institutions against the expense of achieving similar goals by means of war. When nomads felt their economic returns were too small, or the Chinese felt they were giving up too much, war broke out. Yet, as Jagchid and Symons show, in each major era of contact, many Chinese and nomads alike came to realize that trade was preferable to raiding, peace preferable to war.

Peace, War and Trade along the Great Wall is a revised and condensed translation of a work published in China as *Pei-ya*

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yu-mu min-tsu yü Chung-yüan nung-yeh min-tsu chien-ti ho-p'ing, chang-cheng, yü mao-i chih kuan-hsi.

HEALING AND RESTORING
Health and Medicine in the World's Religious Traditions
Lawrence E. Sullivan
MacMillian Publishing Company

The experience of illness has forced every culture to confront the meaning of disease and to find explanations for suffering, whether in the form of myth, philosophical speculation, or scientific hypothesis. The encounter with sickness often gives rise to the quest for well-being, a yearning for physical and spiritual cure that is itself the foundation of many world religions. The essays in this book explore the links between medicine and religion to illustrate how medical cultures differ, just as religious expressions do, from one tradition to another,

Healing and Restoring contains fifteen original essays by prominent scholars from diverse disciplines and cultures. These discuss the ways in which people outside the traditions of the West cope with suffering – how they care, how they cure. These essays provide valuable insights into the thinking of a majority of the world's peoples, in Buddhism, Islam, Hinduism, Taoism, Confucianism, and in the local traditions of Asia, Africa, Oceania, and native North and South America.

Through approaches as varied as case studies, interviews, and historical analyses, the authors explore the relationship between religion and medicine in fundamental experiences of the life cycle: well-being, sexuality, passages, morality, dignity, madness, healing, caring, suffering, and dying. The myriad practices that emerge – whether those of Aztec healers or Haitian devotees of Voodoo – challenge our conventional definitions of sickness and health. Instead, conflicting interpretations of disease and competing prescriptions for cure swarm around the sickbed, turning the medical arena into an adversarial forum. The study of medicine becomes a cultural science strongly influenced by religious traditions which

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continue to color estimations of sickness and health for large numbers of people in today's world.

These essays – which illuminate the real conditions of real people with ambiguities and flaws – are useful because they create the possibility for a valid critique of Western definitions of health, progress, and modernity. The critique of ideology that emerges so forcefully from this book can reshape strategies for Third World aid that are presently based solely on Western medicine or science.

Through its portrayal of different worldviews, this book enables readers to encounter others as living creators of culture. The range of disciplines represented by the authors – medicine, law, ethics, anthropology, literature, philosophy, and the history of religions – will appeal to readers of many different backgrounds and interests.

KEY MARCO'S BURIED TREASURE
Archaeology and Adventure in the Nineteenth Century
Marion Spjut Gilliland
University Presses of Florida

In 1895-1896, Frank Hamilton Cushing led the Pepper-Hearst expedition to Marco Island, Florida, where he discovered one of the richest archaeological sites in North America. Miraculously preserved in the coastal soil were artifacts of the vanished Calusa Indians, the prehistoric inhabitants of southwest Florida. The resulting collections of wooden sculpture, painted masks, carved bone and shell tools and ornaments, and netting and cordage are unique; and the fine craftsmanship and fortuitous preservation in the muck, remarkable.

In a companion volume to her well-received book on the artifacts, *The Material Culture of Key Marco*, Florida, Marion Gilliland uses diaries, letters, and other firsthand sources to present an authoritative account of the expedition and the now-famous site. Using some reports never before published, Gilliland confronts the controversies that have lingered over

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Cushing and the site for nearly a century. She brings new evidence to bear on charges of artifact fabrication leveled against Cushing and fills gaps in the incomplete record of the artifacts.

Gilliland's new book is primarily the story of Cushing, of Wells M. Sawyer (fifteen of whose paintings are reproduced in color to illustrate the scenery and some of the artifacts), and of William D. Collier, pioneer of southwest Florida.

HISTORY OF THE ANGLO-SAXONS
Sir Francis Palgrave
Dorset Press

When first published, Sir Francis Palgrave's history of the Anglo-Saxons uncovered the shrouds that hid from view the history of the early Anglo-Saxon settlements in Britain. This is a reprint of his fascinating and compelling history. Palgrave compiled his history by combining data from all the extent records, and interweaving this with surviving legends. His history extends from the days of the Roman Empire in Europe to the Norman invasion, covering, amongst many other events, the Anglo-Saxon invasion, the long path to Christian Conversion, and the conflict with the Vikings.

This is a full and beautifully illustrated study, delving into the workings of Anglo-Saxon kingship and early constitutional traditions. Palgrave has attempted to direct the reader's attention to the connection between the states of nineteenth-century Christendom and the systems of government in the Roman Empire.

The author stresses the need to acknowledge the slow, gradual process by which the different Anglo-Saxon states emerged to become one country. He succeeds in bringing the ancient chronicles to life with his authoritative voice and zestful style. The reader is given a colorful insight into the domestic, religious and political customs of Anglo-Saxon life. Palgrave describes the literary achievements under Alfred the Great, looking at the introduction of the Latin alphabet and

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the art of writing, the development of poetry, manuscripts and translations of the Bible.

With numerous maps showing the important changes in national boundaries and a wealth of illustrations depicting architecture, costume, weaponry and much more, *History of the Anglo-Saxons* remains the authoritative review of a fascinating period of history.

UNITIES AND DIVERSITIES IN CHINESE RELIGION
Robert P. Weller
University of Washington Press

The author explores the extent to which the diverse religions of Taiwan and prerevolutionary China had adapted to each other and become intermingled in the peoples' minds. How do people reinterpret religion in different situations become developed religious ideologies? What are the implications of religious unities and diversities for Chinese and social political life?

Unities and Diversities in Chinese Religion addresses these questions by concentrating on a major annual ritual that provides salvation for the community's ancestral ghosts. It examines how people in different social positions have reinterpreted the ritual through the major social changes of the last century, and it emphasizes the importance of institutionalizing social relations to create and maintain religious ideologies.

MAYA EXPLORER
John Lloyd Stephens and the Lost Cities of Central America and Yucatán
Victor Wolfgang von Hagen
Chronical Books

Maya Explorer is the intriguing biography of John L. Stephens, "the father of American archaeology." In his extraordinary journeys to the Yucatán and Central America 150 years

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ago, Stephens uncovered the ruins of an entire culture – at that time a civilization without a name or a well-documented history.

Lawyer, diplomat, and builder of a railroad across Panama, John L. Stephens (1805-1852) was also the author of *Incidents of Travel in Yucatán* and other still-popular books. His reports yielded the first glimpses of such wondrous ancient centers as Copán, Chichén Itzá, Palenque, and Tulum.

Impressed with these exploits, Victor von Hagen wrote this compelling biography, enriched with Stephens's own accounts of his discoveries and accompanied by the superb illustrations of Frederick Catherwood, the artist who joined Stephens on his expeditions.

"I am entering entirely upon new ground," said Stephens on November 17, 1839, when he slashed through the underbrush to expose the spectacular acropolis of Copán in Honduras. *Maya Explorer*, available for the first time in paperback, presents the exciting life of a true adventure and the continuing mysteries of the world he uncovered.

BEAUTY AND THE BEAST
Visions and Revisions of an Old Tale
Betsy Hearne
The University of Chicago Press

From eighteenth-century courtiers to Cocteau, from Freudians to prime-time TV, the folk image of "Beauty and the Beast" has captured the artistic and popular imagination. Betsy Hearne brings a storyteller's verve and insight to an examination of one of western culture's most powerful and persistent myths. She explores the story's folkloristic background and then traces the modern tale from its literary shaping in the mid-1700s through its re-creations in the form of chapbook, drama, poetry, novel, picturebook, and film. Hearne contrasts Apuleius' second-century "Cupid and Psyche," a closely related tale, with Madame de Beaumont's eighteenth-century "Beauty and the Beast," published at a time when oral and literary

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traditions were merging. Nineteenth-century versions, affected by innovations in book production and printing, combined lavish illustrations with moral instruction, a greater divergence in narrative voice, and a heightened intention to entertain. In the twentieth century the emphasis on narrative has given way to themes of psychological complexity, a shift complemented by new media techniques, mass market distribution, and a renaissance in children's literature.

Despite the myriad variations of detail exhibited over three centuries, Hearne discovers certain underlying motifs crucial to the tale's survival in literature as well as in folklore. By tracing such structural elements as character, narrative voice, image, object, and symbol through many versions, she identifies the patterns that have sustained the story's fundamental and irrepressible appeal. This focus on the art and artifice of the tale shows that its resilience lies in a metaphorical strength more flexible than most interpretations suggest.

Generously illustrated with images from some of the many editions of "Beauty and the Beast," Hearne's book also contains an essay by Larry DeVries with a structural analysis of the folk narrative, reproductions of versions from the eighteenth and twentieth centuries, a list of nineteenth-century printed editions of the tale, and an extensive bibliography of other versions. This lively study will appeal to a broad audience of folklorists, literary critics, children's book specialists, historians, psychologists, bibliophiles, and all who have been transformed by the reading and telling of tales.

EXPLORATIONS IN THE ETHNOGRAPHY OF SPEAKING
Richard Bauman and Joel Sherzer, Eds.
Cambridge University Press

First published in 1974, this collection of classic case studies in the ethnography of speaking had a formative influence on the field. It provides a broad, crosscultural survey of the use, role and function of language and speech in social

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life. The essays deal with traditional societies in Native North, Middle, and South America, Africa, and Oceania, as well as English, French, and Yiddish speaking communities in Europe and North America and Afro-American communities in North America and the Caribbean.

Now reissued, the collection includes a major new introduction by the editors which traces the subsequent development of the ethnography of speaking and indicates directions for future research. The theoretical and methodological concepts and perspectives which illuminated the first edition are now recognized and valued by many disciplines beyond that of linguistic anthropology. Scholars and students whose backgrounds may be in literature, speech communication, performance studies or ethnomusicology will find this new edition to be of value.

THE IDEA OF RACE IN LATIN AMERICA, 1870-1940
Richard Graham
University of Texas Press

From the mid-nineteenth century until the 1930s, many Latin American leaders faced a difficult dilemma regarding the idea of race. On the one hand, they aspired to an ever-closer connection to Europe and North America, where, during much of this period, scientific thought condemned non-white races to an inferior category. Yet, with the heterogeneous racial makeup of their societies clearly before them and a growing sense of national identity impelling consideration of national futures, Latin American leaders hesitated. What should they do? The prevailing ideas about race helped justify the dominance within Latin America of the whites over the Indians and mixed bloods. Similarly, they also allowed mestizos and mulattoes – who identified themselves with white élites rather than with Indian or black majorities – to justify their own dominance over darker populations. In the midst of such ambiguity, the leaders accepted racial categorization as a natural way of perceiving society.

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The sometimes antagonist response of mestizo political leaders and activists are also covered in *The Idea of Race in Latin America*. Thomas Skidmore, Aline Helg, and Alan Knight have each contributed chapters that succinctly explore various aspects of the story in Brazil, Argentina, Cuba, and Mexico. While keenly alert to the social and economic differences that distinguish one Latin American society from another, each author has also addressed common issues that Richard Graham ably draws together in a brief introduction.

Written in a style that will make it accessible to the undergraduate, this book will appeal as well to the sophisticated scholar.

SLAVERY IN THE ARAB WORLD
Murray Gordon
New Amsterdam Books

The institution of slavery has existed trom time immemorial. But it is not generally known that, tolerated by the Koran, slavery continued to prosper in the Arab world after its abolition in the West. From the 7th century through the 20th, the traffic in African slaves amounted to between ten and twelve million blacks sold in the markets of Cairo, Jedda, Baghdad, Zanzibar, and other centers.

Again, much is known about the history of the slaves who were shipped to work in the plantations of the New World from the middle of the 15th century to the middle of the 18th. In the Arab world, those who survived thirst and fever in the long overland marches across Africa, or on board the Arab slave ships, were mostly destined to become laborers or domestic servants, but some of the men became soldiers, others were made into eunuchs, and numbers of the women became concubines. Occasionally trusted and intelligent slaves might rise in importance to hold respected positions. The author does not conceal the grim suffering that can result from slavery, but he also describes the reality of the trust that can develop between owner and slave when slavery is accepted as

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an established and respected institution.

Slavery in the Arab World presents a grand historic fresco, detailing the political, economic, social, and even sexual aspects of the problem, taking into account the role of Islam in giving legitimacy to slavery by regulating it under Koranic law, and thereby serving to eliminate some of the worst barbarities, once the slaves reached their destination and became valued property. The author reveals, moreover, that slavery continues in the Arab world, tacitly condoned by some governments, hotly denied by others that in fact connive at it, and candidly admitted by still others that say they are powerless to stop a lucrative practice that is also the custom of the country.

OJIBWAY HERITAGE
Basil Johnston
University of Nebraska Press

Rarely accessible to the general public, Ojibway mythology is as rich in meaning, as broad, as deep, and as innately appealing as the mythologies of Greece, Rome, and other Western civilizations.

In *Ojibway Heritage* Basil Johnston introduces his people's ceremonies, rituals, songs, dances, prayers, and legends. Conveying the sense of wonder and mystery at the heart of the Ojibway experience, Johnston describes the creation of the universe, followed by that of plant and animals and human beings, and the paths taken by the latter.

These stories are to be read, enjoyed, and freely interpreted. Their authorship is perhaps most properly attributed to the tribal storytellers who have carried on the oral tradition that Johnston records and preserves in this book. Much is tobe learned about the human mental process by studies of mythology, since they provide a valuable insight into the prehistory of the earliest attempts made by the human mind to understand the reality around it.

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THE ANTIQUITIES OF ASIA
A Translation with Notes of Book II of the *Library* *of History* of Diodorus Siculus
Edwin Murphy
Transaction Books

Diodorus Siculus lived in the first century B.C., but even then the world was old. Civilizations had come and gone, and those of Asia stretched back to eras so remote that they were far more ancient to Diodorus than he is to us. *The Antiquities of Asia* is the translator's title for Book II of *Diodorus' Library of History*. Written for the literate Greeks of his day, it covers the period from the rise of the Assyrian empire in Mesopotamia until the collapse of Median hegemony about 550 B.C. It also includes what was then known of the histories of Arabia, lndia, and Scythia, as well as legends concerning the Amazons, the Hyperboreans, and the mysterious lslands of the Sun in the remote lndian Ocean.

In the *Library of History*, Diodorus intended to collect all the historical knowledge of the world in one forty volume encyclopedia. This second volume represents the culmination of attempts by Greeks to reconstruct the ancient history of Asia before the Trojan War. Diodorus drew extensively on earlier Greek historians such as Ctesias, Megasthenes, Herodotus, and the writers who accompanied Alexander the Great in his conquest of the East. Although many of their works are lost, we know that these authors had access to the last remnants of non-Greek historical traditions in Assyria, Babylon, and Persia, and their comments are consequently invaluable. Diodorus' synthesis of their efforts preserves an invaluable insight into all that educated Greeks of his day could hope to learn about the bygone civilizations of Asia.

The Antiquities of Asia fills a void in the accessibility of ancient historical texts to the general reading public. This new translation is accurate and easy to read and the notes and appendices amplify and elucidate the text for the nonspecialist, setting the narrative in historical and geographical context. Plates, illustrations, and a detailed map add graphic support.

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MONGOL IMPERIALISM
The Policies of the Grand Qan Möngke in China, Russia, and the Islamic Lands, 1251-1259.
Thomas T. Allsen
University of California Press

Since the Upper Paleolithic, the Asian steppes have been a communication route between East and West. But more than that, they have seen migrations of peoples, and warlike semi-nomad armies.

In the first six decades of the thirteenth century, Mongol armies overran a vast tract of territory extending from Korea to Syria, creating in the process the largest contiguous land empire in human history. The Mongols' extensive conquests were achieved by a military machine long recognized for its efficiency and ruthlessness. But behind their disciplined and mobile armies there was an administrative apparatus, less well recognized, that procured the human and material resources that fueled these conquests. As each new country or province fell to Mongol arms, its manpower and wealth were immediately harnessed to sustain the next phase of expansion. How all this was accomplished forms the central theme of this original and stimulating work. It is no longer necessary to think vaguely of Mongol hordes living casually off the land. They operated more efficiently than that.

Through a detailed investigation of the reign of the Grand Qan Möngke (1251-1259), Allsen first establishes the general pattern of resource mobilization and then addresses specific aspects of this policy – census taking, revenue collection, monetization of taxes, and recruitment of military manpower and technical specialists. In each instance, local sources from all parts of the empire are adduced to show how the center's demands were fulfilled at the local level. Whether nomadic herdsmen, agriculturalists, or town dwellers, all of the empire's subjects were compelled to contribute toward the realization of the Mongols' imperial ambitions.

In terms of both scale and intensity, the success of this mobilization effort shows remarkable similarities to Western

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warfare in the nineteenth and twentieth centuries.

THE ORIGINS OF WRITING
Wayne Senner, Ed.
University of Nebraska Press

Linguists and archaeologists are steadily accumulating new information about the development and spread of writing systems. In *The Origins of Writing* leading American scholars present an up to date survey of what we know about the origins of the world's major writing systems in the Middle East, the far East, Europe, and Central America.

Stemming from a lecture series associated with a touring exhibit, "Sign, Symbol, Script," sponsored by the National Endowment for the Humanities, the book has been expanded with the addition of chapters on Latin, Egyptian, and Arabic. Wayne Senner's introduction reviews the history of myths about and theories of the origins of writing.

The contributors who come from various disciplines – history, philology, linguistics, anthropology, art, and literature – discuss the inception, development, dispersion, and use of writing in eleven cultures.

The authors and their topics include Denise Schmandt-Besserat, "Two Precursors of Writing in One Reckoning Device"; M. W. Green, "Early Cuneiform"; Henry George Filher, "The Origin of Egyptian Hieroglyphs"; Frank Moore Cross, "The Invention and Development of the Alphabet"; James A. Bellamy, "The Arabic Alphabet"; Ronald Stroud, "The Art of Writing in Ancient Greece"; Rex Wallace, "The Origins and Development of the Latin Alphabet"; Elmer H. Antonsen, "The Runes: The Earliest Germanic Writing System"; R. P. M. Lehmann, "Ogham: The Ancient Script of the Celts"; David N. Keightley, "The Origins of Writing in China"; and Floyd G. Lounsbury, "The Ancient Writing of Middle America."

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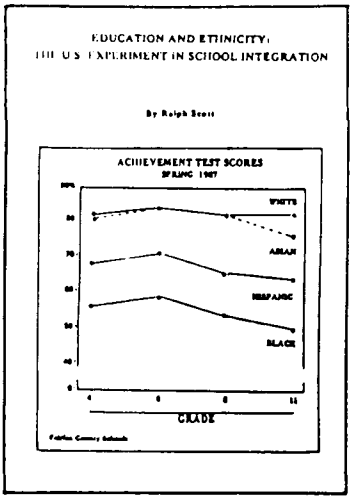
EDUCATION AND ETHNICITY:
The U.S. Experiment in School Education

By Dr. Ralph Scott
Director, Educational Clinic, University of Northern Iowa

PROMOTING EDUCATIONAL DISADVANTAGE: A NEW DILEMMA FOR AMERICAN BLACKS



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It is perplexing that circumstances have worsened for literally millions of minority youths during a period which has witnessed the burgeoning of special programs designed to help them. For more than three decades the entire structure of U.S. education has been dramatically reshaped. However, as U.S. schools become racially 'balanced,' educators were forced to deal with large ethnic achievement gaps at the high school level. It is not uncommon, for example, for a tenth grade student to have trouble reading a third grade textbook while sitting beside classmates capable of college work. Typically, ability grouping was abolished, and classrooms and instructional groupings were racially balanced. Other race-conscious intervention measures followed: informal quotas on student discipline, on grading practices and in composition of 'special' classrooms. Ethnic quotas on discipline and suspensions have forced teachers to tolerate behavior which is most efficaciously curbed during the formative years. Racial quotas for exceptional students have radically altered what is meant by the terms 'mentally retarded,' 'gifted' and 'learning disabled.' Uncritical promotions have led to unacceptably high failure rates in high school and universities. The sensitive racial topics consideed throughout this book are intended to promote rethinking of basic educational strategies which have proven to be harmful for both black and white students alike.

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